

IERATIKON
ACCORDING TO THE
SIMONOPETRA TRADITION

IV
NOTES



Cherubim Press

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INTRODUCTION, TRANSLATION, AND NOTES BY

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WITH

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Cherubim Press

2019

Ieratikon, according to the Simonopetra tradition:

IV. Notes

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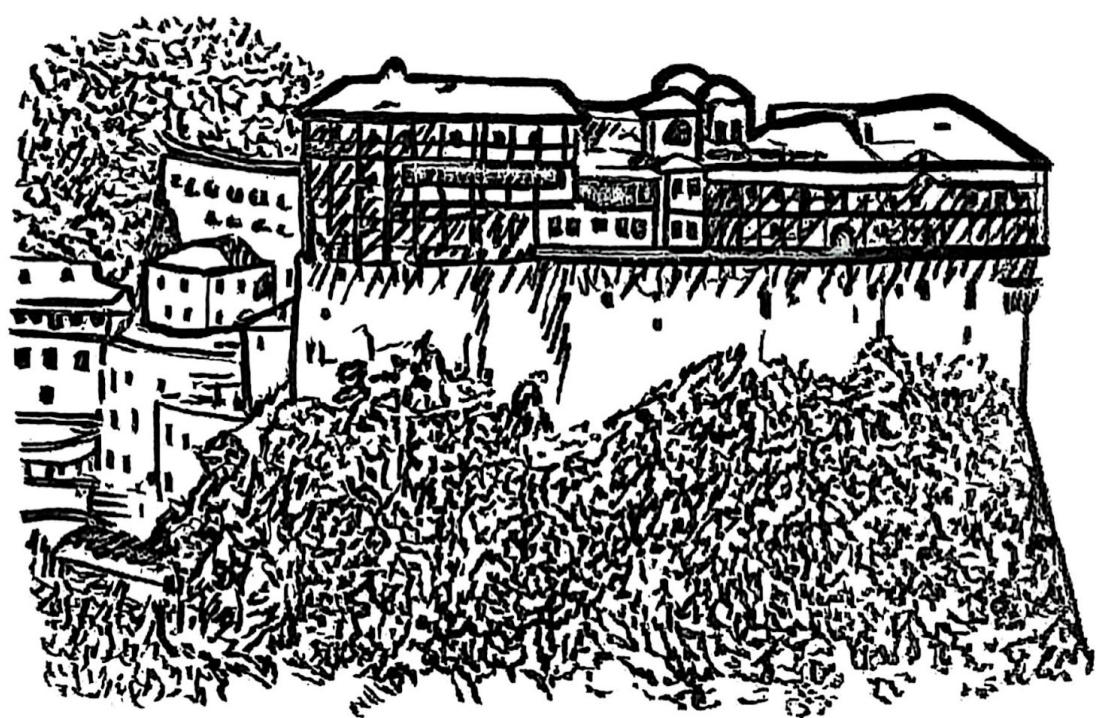
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Preface

This fourth volume of the Ieratikon is meant to serve several purposes. First the introduction will explain some general considerations about our translation practices. Then, in a second chapter, we thought it proper to provide a description of the liturgical and prayer program out of which this Ieratikon comes and which the Ieratikon expresses. This will be done in the words of Archbishop Alexander (Golitzin). The third chapter, in the words of Fr. Maximos (Constas), provides the mystagogy that stands behind this program and this Ieratikon, which is the vision of Elder Aimilianos of Simonopetra. Further mystagogical observations are provided in the fourth chapter, a summary presentation of Orthodox mystagogy. The fifth and final chapter contains explanations for the common vocabulary of this translation and for particular translation options.

First, we cannot express our gratitude enough to Archbishop Alexander and to Father Maximos for their kind permissions to have their earlier articles re-published here. Our thanks are equally due to Dr. Graham Speake and to St. Tikhon's Seminary Press, who also extended the same permission as the publishers of first prints of these papers.

Last but not least we thank here again "a priest of the Orthodox Church," who wishes to maintain his anonymity, yet kindly shared with us many of his insights into the liturgy and the inner workings of Greek. Some of the observations in this volume are his. He did not ask to have his work

in quotation marks or acknowledged in any other way. Therefore, when we use his work, we simply blend it into our own observations, respecting his wish.

Last but not least, we the translators would like to invite and welcome suggestions, criticisms, and questions from you, dear readers. Please feel free to contact us at your convenience. All communication can be done via *info@cherubimpress.com* and through the contact page at *http://www.cherubimpress.com*.

Abbreviations

The liturgical translations or texts used most often in this volume are referenced with the following abbreviations:

AA—The Liturgikon, 3rd edition; Grand Rapids, Antiochian Orthodox Christian Archdiocese of North America (2010);

Dmi—The Priest's Service Book, trans. Archbishop Dmitri of Dallas and the South, Orthodox Church in America;

Ephr—Archimandrite Ephrem Lash's website, which is archived at <https://web.archive.org/web/20160316105016/http://www.anastasis.org.uk/index.html>

GOau—translations of the Greek Orthodox Archdiocese of Australia, Sidney, St. Andrew's Press;

GOus—translations of the Greek Orthodox Archdiocese of America;

OCA2010—Service Books of the Orthodox Church, South Canaan, PA, St. Tikhon's Monastery, (2010)

OCA2014—Hieratikon Vol I: Office Book for Priest and Deacon, South Canaan, PA, St. Tikhon's Monastery, (2014);

OCA2017—Hieratikon Vol II: Liturgy Book for Priest and Deacon, South Canaan, PA, St. Tikhon's Monastery (2017);

OPB—An Orthodox Prayer Book, trans. Archm. Ephrem Lash; Oxford, Oxford University Press (1999);

SP Ieratikon—The original Greek Simonopetra Ieratikon translated here;

Thya—The Divine Liturgy of our father among the saints John Chrysostom, Greek Orthodox Archdiocese of Thyateira and Great Britain; Oxford, Oxford University Press (1995).

For translations of the Scriptures we use the following abbreviations:

BLB—Berean Literal Bible, Bible Hub and Discovery Bible (2015).

ESV—The English Standard Version, Crossway Bibles (2001)

KJV—King James Version, known in Britain as the Authorized Version (1611; revised 1769; based on the TR).

NETS—The New English Translation of the Septuagint, Oxford, Oxford University Press (2009).

NIV—The New International Version, Biblica, Inc. (1984, 2011).

OSB—The Orthodox Study Bible, Thomas Shore (2008)

NRSV—The New Revised Standard Version, Zondervan (1993).

SVOT—The Septuagint Version of the Old Testament, London, Samuel Bagster & Sons (1844).

The Old Testament is referenced here in the chapter and verse numbering of the Septuagint.

Other abbreviations:

PG—*Patrologiae Cursus Completus, Series Graeca*, ed. J.-P. Migne, 162 vols., Paris (1857-1886). Cited with volume number, page number, and column section (e.g., PG 2:213c).

All translations for which other sources are not identified, be they of the Scriptures, of the Fathers, or of modern texts, are our own.

One final observation is due here. We do not use “James” for “Jacob,” as is the custom today. Therefore we abbreviate the New Testament “Epistle of St. James,” as it is known in most of the English speaking world, as Jac.

1. Introduction

General observations on the translation

Patristic hermeneutics is governed by the principle that in order to understand Scripture one must live the life that produced it, which is holiness. Being far from it, we are left with discerning what others have done, such as the Fathers. Simply put, our overarching translation goal was to read the liturgy as the Fathers read it, which is also as it wants to be read. The idea here is to translate the text how the text wants to be translated. For this we wanted to strike a good balance between literalism, comprehensibility, and liturgicity. What do we mean by each? We do not take literalism to mean rendering the most common or perspicuous meaning of a term, the first meaning to appear in a lexicon or dictionary. Rather, by “literalist translation” we understand the desire to render as many implied *connotations* and as much of the *effect* of a term as possible. For example, this means that when we found a word to be intentionally ambiguous, we tried to retain that ambiguity; when we found a term to carry allusions (they would be mostly to Scripture), we also tried to render that allusiveness. This is not an easy task, as it can be imagined. The question of eisegesis can never cease to be asked. Yet, all translating work is done with conviction, the conviction that one knows what the text wants to say. From afar this conviction may look like an agenda, but this conviction is unavoidable, so we decided to follow this conviction with courage. And we are more than happy to acknowledge it. This fourth volume, in a sense, serves the primary purpose of exposing our conviction and explicating it.

This desire for a literal translation generated a challenging dynamic with our intention to produce a text in a comprehensible English. As will be explained further below, we avoided all translations that we thought would be incomprehensible. This intention, among other things, means that we avoided archaic language.

Finally, this intention itself had to be balanced with another: we have also tried not to run too far away from being archaic as to end up being too un-liturgical. Rather the precarious balance for which we strove was to be intelligible while maintaining a language that sounds good in the liturgy.

The dynamic between these three concerns—literalism, comprehensibility, and liturgicity—led to the following decisions on more general matters of translation:

1. Thee-thou language.

The thee-thou language has much to commend it but, given today's development of English, doubtlessly fewer and fewer people are able to understand it at all. Fewer and fewer priests are able to pronounce it properly. If our translations are not directed only to those over the age of 50, we would be better served to put forth a text that is intelligible to all.

The argument has been made that we still need to use this language in order to mark reverence toward God. Other languages, it is remarked, have a reverential plural "you" while English does not. While that is true, this argument has no bearing on the liturgy, since all such pious reverence is not present in the original Greek. Greek had ways of expressing reverence, but all addressations to God do not use them at all; all are in the second person singular, familiar, not plural, reverential, or formal. The seeking of undue reverence can be problematic. We remain convinced that if such reverence would have been expected or at least welcomed, a few prayers would have made some use of it. None does. We are left then to seek meaning in familiarity with God, while obviously not courting the impious.

Furthermore, the older pronouns thee-thou themselves are not actually plural or reverential. They are singular and of common use. Then the argument is made that they still ought to be used precisely to mark the singular you, for which contemporary English no longer has distinct forms. Yet, doubtlessly this is no longer what one hears in these archaic forms: a common singular pronoun. Rather as much as one can comprehend them, one hears an archaic reverence. Why else would these forms only be used for God and no other singular referents? Moreover, these old pronouns are accompanied by equally obsolete verbal forms, which not only are no longer used correctly, but are even more unintelligible.

The argument has also been made that these old forms are more expressive. Yet, in our opinion their expressiveness stops where their incomprehensibility begins. Orthodox who will use an English translation of the liturgy have already made the choice to have an intelligible text and we have to trust that this choice does not amount to a renunciation

of expressiveness. Therefore, in our opinion, to hold on to certain unintelligible words, even for the sake of expressiveness, goes against the very purpose of the entire process.

For all these reasons and others, we decided to give the Ieratikon a contemporary English translation and avoid the thee-thou language.

2. Other vocabulary

For the reasons explained above, we also decided to avoid words such as “beseech” and “vouchsafe”, “give heed”, etc.

Moreover, we came to prefer “sanctify” to “hallow,” although we are of the opinion that the latter sounds better and carries the meaning more strongly. Our reasoning coincides with Fr. Ephrem Lash’s: today few know what “hallow” means. In the United States the Gettysburg Address is probably the only commonly known text that uses it.

3. Transliterations

We chose to transliterate many words rather than translate them. These are names of service parts and temple spaces, mostly or exclusively used in the rubrics, such as ekphonisis (plural ekphonises), prothesis, apolysis, apolytikion, kontakia. When the Greek text itself transliterates Hebrew, we still took Greek as our base language and followed the Greek’s transliteration of Hebrew, not transliterating from the Hebrew directly. For the purpose of this transliteration we did not follow at all the Erasmian pronunciation, but rather the proper Greek one. Therefore we have Alliluia and not Alleluia, Amin and not Amen, Osanna and not Hosanna. Regrettably the Erasmian pronunciation is still prevalent in English liturgical translations, even among the Greek Orthodox. The only exception, to our knowledge, comes from the Greek Archdiocese of Australia, which took the decision to part ways with Erasmian transliterations.¹

1. Whence our firm rejection of the Erasmian spelling? It is not only due to the fact that it is inaccurate. In the time of the Christian Roman empire, when the services translated here coalesced, no one pronounced Greek the Erasmian way. True, as the argument goes, Erasmus could not have known better because he had no studies of which to avail himself in his reconstruction. But that is not our greatest concern, that his reconstruction is inaccurate. Rather, the greatest problem we see in the Erasmian pronunciation is its fundamental anti-traditionalism:

Yet, when it comes to the liturgical text itself, and this may be surprising, we decided to transliterate as little as possible. Therefore, unlike most English Ieratika, we do not transliterate Theotokos, but translate it. The primary reason is the fact that transliterations do not sound good liturgically. More reasoning is given in the explanations sections of this volume (see chapter 5.A on “Birthgiver of God”).

4. Over-punctuation and syntax

English is evolving quickly toward a language of tweet communications. Ever shorter expressions have been favored for a long time. In contrast, our liturgical prayers are long and of complex syntax. Some prayers contain sentences that are half page long. In order to retain cohesiveness, we preserved as many participles, genitive constructions, and subordinate clauses as the production of an intelligible translation allowed. As much as possible, the syntax of the original Greek was preserved. We made this decision based on several arguments, which are best explained in relation to a case in point.

Such a case is the prayer of the first antiphon. In another translation it reads:

O Lord our God, Thy power is incomparable. Thy glory is incomprehensible. Thy mercy is immeasurable. Thy love for man is inexpressible. Look down on us and on this holy house with pity, O Master, and impart the riches of Thy mercy and Thy compassion to us and to those who pray with us. For unto Thee is due all glory, honor, and worship. . . (OCA2010).

It must be pointed out that neither the Greek nor the Slavonic manuscripts use as much punctuation as this translation. The Greek uses so many constructions that this whole phrase truly has only two indepen-

the conviction that the existing Church had it wrong, that this wrongness had to be rectified, and that he was the one to do it. (It is only ironical that today we know the Church did not have it wrong.) The fundamental anti-traditionalism of the Erasmian pronunciation was very obvious for centuries in the west, which forbade the use of Erasmian as recently as the eighteenth century. It is another great twist of history that it came to dominate the west thoroughly and that it is even adopted unquestioningly by our fellow Orthodox.

dent clauses. Our more literal translation has tried to preserve this syntax:

Lord our God, whose might is incomparable and glory incomprehensible, whose mercy is immeasurable and love for mankind inexpressible, yourself, Master, watch over us and over this holy house according to your loving kindness and do your abundant mercies and your compassions with us and with those who pray with us, for to you is due all glory, honor, and worship. . .

The two independent clauses are carried by the verbs “watch over us” and “do your mercies and compassions.”

The first reason for which we decided to preserve as much of the original syntax as possible is the maintaining of the cohesiveness of the prayer and of its focal point. As it will be pointed out repeatedly in this fourth volume, petitions are commonly preceded by many constructions (participles, genitive constructions, accusatives with infinitives, and others) which set them up, as introductions of a sort. Usually these introductions are descriptions of God. Made of these two parts, introduction and petition, our prayers commonly say: since You, O Lord, are so or said so, grant us this. To us it seemed essential to maintain this cohesiveness between introduction and petition, and this is only maintained through a complex syntax. This cohesiveness will also reveal the focal point of the prayer, which is in this case God’s care and compassion for us. In sharp contrast to this ancient structure, the translation quoted above has seven independent clauses. It overuses punctuation and it thus disrupts the continuity of the prayer. It turns subordinate relative clauses into independent statements. One concern commonly driving such translations is making the prayer more intelligible and idiomatic in English. We do admit that in English having four subordinate clauses between the subject (“Lord our God”) and the predicate (“watch over”), as our translation does, is much, but what the OCA 2010 translation sacrifices in meaning far outweighs what it gains in terms of fluency.

This brings us to the second motivation for retaining the original syntax. In breaking up the original syntax in order to avoid the long breaks between words (such as subject and object), modern translators

miss the essential point that such syntax sounds equally bad in Greek.² Proof of this unnatural syntax lies in the frequent use of the reflexive pronoun “yourself” at the beginning of the petition. Undoubtedly its function in these prayers is not one of emphasis, but rather to repeat the distant subject. This is precisely the case with the prayer of the first antiphon. We took all this to mean that this syntax is strenuous in Greek too and that it is also done on purpose there. Therefore, we assumed that when the Greek text “sounds bad,” it is so because of an authorial intention or express decision. Therefore we translated bad Greek with bad English, hoping to retain the meanings hidden behind the bad Greek.

The third reason for our decision comes, paradoxically, from our admission that the complex syntax places a burden of attentiveness and concentration on everyone, both clergy and laity. Yet, this concentration, Elder Aimilianos used to emphasize, is essential to the liturgy. It seems to us that the original Greek text itself not only did not avoid this burden, but it employed it intentionally. One can refer here to an asceticism of grammar: the language is complex enough to elicit concentration of mind. It is essential then, in our opinion, that in translations complex phrases are not dumbed down and this asceticism is not lost.

Fourth and finally, it seems to us that what does not flow well on paper can be made to flow better or well enough out loud. Undoubtedly the unnecessarily complex syntax of the Greek prayers was to be smoothed out somewhat in the recitation of the prayers. In other words, the original text places an extra burden on the priest, namely that, by the manner in which he reads these prayers, he presents the complex syntax in an intelligible manner. For this to happen, first and foremost these prayers must not be sung. The liturgy is not a concert, neither a show. Rather, the complex syntax requires that the prayers be chanted or recited with stresses over essential words, and also that they be chanted quite quickly, soberly, without embellishments. It is precisely such chanting that will not lose long syntactic relations over many intercalated words. Moreover, this sober chanting solicits a sober posture, sober attitudes and movements. This sobriety is repeatedly pointed out in this Ierarikon: the priest is to raise his hands “a little,” bow his head “a little,” walk “gently.”

2. If it does not sound even worse, In the case of the prayer of the first antiphon, the two “is” in our translation are not in the Greek text at all.

etc. No grand gestures and expressions are needed in the liturgy, and no loud, operatic singing. In a few words, the prayers are composed in the original Greek in such a way as to elicit certain reading practices (and prevent others) and certain liturgical attitudes or postures (and prevent others). Thus, the asceticism of grammar, of the text itself, coincides with an asceticism of chanting, of how the text is delivered, so to speak.

To conclude this point on syntax, the careful serving of the liturgy will require effort, attentiveness, mindfulness, and sobriety. The proper hearing and understanding of the prayers will require attentiveness and sobriety of thought, familiarity with the Scriptures, prayerful postures of body and soul, worshipping dispositions. This is true for the Greek text and, in our opinion, it is to be equally true for an English translation. We found it essential to have these principles that govern the composition of the original Greek also govern our English translation. To make the prayers easy to understand, to adapt them to effortless comprehension, or to embellished singing, was not a principle we considered at all. In their daily lives no ancient Christians of Greek language spoke as their liturgy did. So we refused to turn our translation into an everyday idiom, both in terms of syntax and vocabulary. Where the original Greek is simple, our translation is simple. But where the Greek is complex, our translation is complex.

5. Scripture and the Fathers: Tradition and “Textual Irritants”

Another major principle or behavior governing this translation is our intention to recognize the voice of Scripture and the Fathers in the liturgical text. The essential point here is that the liturgy does not speak its own language, as many other translators seem to be convinced. Rather, it speaks with a language it inherits, the language of the life it inherits. Just like the life which this language expresses, the language itself is one and the same, running through Scripture, the Fathers, liturgy etc.

Setting out in this way, we encountered a shocking lack of understanding of the scriptural-patristic voice of the liturgy in most existing English translations. The one notable exception is the wonderful work of Fr. Ephrem Lash of blessed memory. Doubtlessly the fact that our scriptural translations in English are themselves quite deficient contributed to this myopia. For example, Old Testament Temple traditions, to which modern translators seem to be particularly insensitive, are impossible to

recognize in the liturgy if they are lost in inadequate scriptural translations. These traditions in particular are ubiquitous in the Fathers and in our hymnography, but they still are not reflected in liturgical translations. To provide a specific example: that Christ is the Glory who tabernacles in the Temple is the universal tradition of the New Testament, of the Fathers, of our hymnography, and of our iconography. Yet when the language of "glory" comes up in the liturgy, not one translation that we have consulted recognizes it ever as a reference to Christ. The voice of the New Testament in the liturgy is in no better place. A good example is the phrase "Spirit of the Truth." The phrase appears three times in the Gospel of John, each time after Christ identifies Himself as "the Truth." The Truth from whom the Spirit comes is Christ, as many Fathers point out also. Yet no English translation recognizes the Johannine root of the phrase and none translates it as a Johannine statement on Christ as the Truth.

These are not even the most difficult connections of the liturgy to the Scriptures. These are straightforward divine titles, quotations, borrowed vocabulary, overt allusions, etc. The scriptural literacy of the translators is truly tested when they will face finer pieces of Scripture in the liturgy, for example what specialists call "textual irritants." These irritants exist in the scriptural text itself. They mostly serve the function of indicating that the text has deeper meanings or wider and subtler connections to larger traditions. They can be laconic references, illogical things, weird numbers, strange word orders, coincidences, apparent contradictions, glaring omissions, even strange wording or improper grammar.

We can also detect textual irritants in the liturgy, that is, words that connect to Scripture in a less obvious way. For example, the first antiphon prayer has an interesting expression, "do/make your mercies [with us]" (ποιεῖν ἔλεος). All translations that we have consulted seem to have decided that this phrase is a peculiarly Greek expression and that it must be anglicized, must "be made intelligible" in translation. But this is absolutely wrong. Ποιεῖν ἔλεος is as peculiar in *koine* as "do your mercies with us" is in English. As in English, in *koine*, too, mercy is not something that is "done" or "made." That is because this expression is a Semiticism; it is truly only in Hebrew that mercy is "done" or "made." And herein lies the textual irritant: the first antiphon prayer uses bad Greek in order to sound like Scripture, to direct the reader to the fact that this phrase is not

the inherited language of ancient Greece, but rather it is the language of the Scriptures of Israel. The expression occurs often in the Septuagint, where it translates literally the very common Hebrew phrase **טוה הַשֶּׁמֶח** (e.g., Gen 24:12; Judges 1:24). The New Testament borrows the expression from the Septuagint. Jac 2:13 uses **ποιεῖν ἔλεος**. In Luke 10:37 "do mercy" even appears accompanied by "with," **μετά**, as it does in the first antiphon prayer. All these texts, all these imageries of mercy that is given existence, as it were, by the merciful one, are summoned in the prayer of the first antiphon.

Therefore, in our opinion, a good English translation will understand all this and will retain the peculiarity of the phrase, hoping that the audience will also have had a good translation of the Scriptures and will hear in the prayer resonances of Luke 10:27, Jac 2:14, Gen 21:23, 24:12, Judges 1:24, etc. Barring good scriptural translations and good liturgical translations, we end up with "show mercy," "be merciful," and other "good English" phrases. And with these one cannot understand the full significance of the first antiphon prayer, its scripturalness, as it were. No help comes from the existing English translations of Jac 2:13 (**ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος**) which, instead of "for merciless judgment will be to the one who does not do mercy," say:

because judgment without mercy will be shown to anyone who has not been merciful (NIV)

For judgment is without mercy to one who has shown no mercy (ESV)

For judgment without mercy will be to the one not having shown mercy (BLB)

For he shall have judgment without mercy, that hath shewed no mercy (KJV)

For judgment is without mercy to the one who has shown no mercy. (OSB)

Or from the existing translations of Luke 10:37 (**Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ**) which, instead of "he who made/did mercy with him," have such irritant-less readings as the following:

The one who had mercy on him (NIV)

The one having shown compassion toward him (BLB)

He that shewed mercy on him (KJV)

He who showed mercy on him. (OSB)

OSB does not translate “make/do mercy” in any of the Septuagint verses that have the Hebraic expression. With such scriptural translations we naturally end up with non-scriptural English translations of that exact phrase in the first antiphon prayer, such as the following:

grant us and those who pray with us thy rich mercies and compassion (Dmi, AA)

bestow on us and on those who pray with us your acts of rich mercy and compassion (Thya)

impart the riches of thy mercy and thy compassion to us and to those who pray with us (OCA2017)

grant to us, and to those who pray with us, the riches of your mercy and compassion. (GOau)

grant to us and to those who pray with us Your abundant mercy and compassion. (GOus)

Not one of these translations echoes Jac 2:13, Luke 10:37 or any of the Old Testament verses mentioned above. Admittedly all of these translations sound much better in English than our “do your mercies with us...,” but all of them, with no exception, in the process of finding the better English sound, have lost precisely Scripture.

A parallel but more complex situation is presented by εἰς τοὺς αἰῶνας τῶν αἰώνων, “to the ages of ages.” The expression is ubiquitous in the liturgy. With the benefit of centuries-long frequent use in our prayers and services, we may think that it is an idiomatic Greek phrase. Yet, it is not. It truly makes no sense in Greek, because it too is a Semiticism, specifically an Aramaism. It also makes no sense in Slavonic (во вѣки вѣковъ)

or Latin for that matter (in saecula saeculorum), to name two other old liturgical languages. The exact phrase (two definite plurals) appears in the New Testament many times (twelve times in Revelation alone). But it is taken from the Septuagint εἰς τὸν αἰῶνα τοῦ αἰῶνος, the Septuagint's two singular nouns being turned into plural forms. Εἰς τὸν αἰῶνα τοῦ αἰῶνος was itself the Septuagint's own way of rendering the Hebrew לְעוֹלָם. In this rendering the Septuagint stands as an indication that already at the time of its production (third to second century BC) the Hebrew preposition and noun (there is only one noun here) were understood as they were rendered later on in Aramaic, as two nouns לְעוֹלָם לְעוֹלָם.

As it is with "make your mercies," it is significant that the Septuagint could have used other expressions, authentically Greek and therefore more easily understandable to its audience. The fact that such expressions were not used is telling. Instead the Septuagint preferred the (then) peculiar εἰς τοὺς αἰῶνας τῶν αἰώνων. In front of us, English translators, stands the same choice: do we translate with an expression that is idiomatically English, that makes easy sense in English? The context provided above highlights the fact that, in giving in to this temptation, we would part ways with the Scriptures and lose their echoes. Indeed, some have chosen this non-scriptural way, in order to make sense of the expression: "and forever" (Carpatho-Russian Diocese) or, in the Latin west, "world without end." In sharp contrast to the literal rendering "to the ages of ages," both of these translations are completely understandable when heard or read. Yet, in order to have a smooth sounding English translation, they opt to circumvent an awkward Greek construction which carries a scriptural tradition. And this is the essential point: in putting out translations that make clear sense or sound good, the translators often lose Scripture.

But then the Scriptures themselves were idiomized in English translations beyond the recognition of the unique voice of the Tradition. Non-Orthodox translations cannot be faulted for this. It is unexpected and tragic when it comes to the OSB. Its New Testament, which, either due to an idolization of the problematic KJV or for lack of resources and time, reproduces the NKJV, has "forever and ever" wherever εἰς τοὺς αἰῶνας τῶν αἰώνων appears! The situation is even more inexcusable for its Old Testament, because of the claim that it is an original Orthodox translation. Yet, there too εἰς τοὺς αἰῶνας τῶν αἰώνων (or equivalents) is always translated with the same "forever and ever." We the translators of

this volume are left to wonder, how is one to recognize the oneness of the language of Tradition in both Scripture and liturgy? If the participants in the liturgy of the Church do not know *koine*, do not read the Old Testament in *koine*, do not hear the liturgy in its original language, and do not know Hebrew, how are they to know that Scripture and liturgy speak the same language, share one and the same fluency? How can one know these connections, how can the prayer of the first antiphon continue to echo Scripture, unless one's English translations of both Scripture and liturgy maintain this oneness of language? How would one recognize Scripture in a translated liturgy (such as in the prayer of the first antiphon), unless the translators of both the Scripture and the liturgy recognize their shared language? This point on the prayer of the first antiphon is only an illustration of the common way of losing in translation the scriptural fluency of our liturgy. If a person at prayer is to recognize the unity of the language of Scripture and liturgy then we need translations of the Septuagint, the New Testament, and the liturgy that are attentive to this one fluency of the Church.

Given all of the above, as a matter of principle we decided that if a phrase sounds bad in Greek, if, for example, it is a textual irritant inherited from the Scriptures of Israel, it should also sound bad in English. Our hope is that this bad English will pass on the inherited irritance by scratching one's ears badly enough to elicit scriptural images in one's mind—of course assuming it also sounds bad in one's scriptural translations. Also we are not giving up hope that good English translations of our Orthodox Scriptures will be published in the future and that then the liturgy will sound like Scripture in English as it does in the original Greek.

The liturgical texts we are translating here are so replete with scriptural quotes, allusions etc., and the oneness of language between Scripture and liturgy is so obvious, that a careful translation of the liturgy will put out Scripture and vice-versa. As a good indication of this stand the efforts of Frs. Ephrem Lash and Maximos Constas of producing translations of the anaphora of St. Basil which identify scriptural quotes and allusions. In their analyses these amount to approximately eighty percent of the liturgical text.

A second important point must be made now. Somewhat in balance to what we have just said about the Scriptures, we also have been

mindful to translate not simply what a text says, but also what it means. The Scripture embodied in actual worshipping communities (and for us another, abstract Scripture does not exist, but only the Scripture in this concrete mode of embodied existence) has often expressed meanings beyond the most obvious connotations of the words. One could say that throughout its history of interpretation, these meanings, which are new, are added to Scripture. Yet, if one understands Tradition as we do, as the passing down of faithful life, and in consequence one looks at Scripture through a different lens, these meanings appear as much an integral part of Scripture as the scriptural words themselves. From an Orthodox perspective, there is no traditional (or tradition-ed) Scripture, as against Scripture "in and of itself"; there is no "history of interpretation" (to use a preferred term in today's academia) which is added to "Scripture itself." There is only Scripture, which is kept alive in the life of faith from generation to generation. In our opinion translators should know this and bear this in mind, that Scripture cannot be abstracted out of Tradition. For this reason translators must look at the whole of Tradition, both at what Scripture says and at what Scripture means.

One example should suffice here. The traditional appropriation of Luke 2:29-32 makes it quite clear that the words of Symeon the Righteous mean the following:

Now set free your servant, Master, according to your word in peace, for my eyes have seen your Salvation, whom you have prepared before the face of all peoples—Light for revelation to the Gentiles, and the Glory of your people Israel.

"Salvation," "Light" and "Glory" in this sentence are not phenomena or things, but a person; they are titles of Christ. Translations such as the following do not reflect this:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all people: a light for the revelation to the Gentiles, and for glory to Thy people Israel. (OCA website)

Tradition knows that Symeon says these words as he looks at Christ. Therefore what "his eyes have seen" is Christ. Christ is Salvation before all nations, specifically He is Light of the Gentiles and the Glory of Israel, the one dwelling in the Holy of holies. This is how these verses in Scripture are read in the tradition.³ For example during the feast commemorating this particular event, the Meeting of our Lord, one hears the following hymns:

O Simeon, receive as a babe in thine embrace the Lord of glory and the Salvation of the world. (little vespers, aposticha)⁴

[Symeon:] Now let me depart, O Master, as Thou hast before promised to me: for I have seen Thee the pre-eternal Light, the Lord and Saviour of the people that bear the name of Christ. (Vespers, aposticha)⁵

Of course, the imageries are perfectly biblical. Christ is called "Light" of the Gentiles in Matthew 4:16: "the people sitting in darkness have seen the great Light and to those sitting in the outer land and shadow of death Light has dawned." The term "Glory" is explained in detail below. Luke uses "Salvation" in clear reference to Christ again in 3:6 and 19:9 (here σωτηρία).

We do not wish to suggest here that these scriptural and patristic connections of the liturgy were worked into the liturgical text programmatically. Rather, all the considerations advanced above point to that oneness of language with which we opened this section of the introduction. In other words they suggest that the composition of the liturgical text, with all its intertextuality, is much more a matter of fluency, of speaking the one inherited language of faith. Simply put, the liturgical text writes in the language of the Church. Therefore we could say that essentially the task of the translator is to recover this fluency, to become

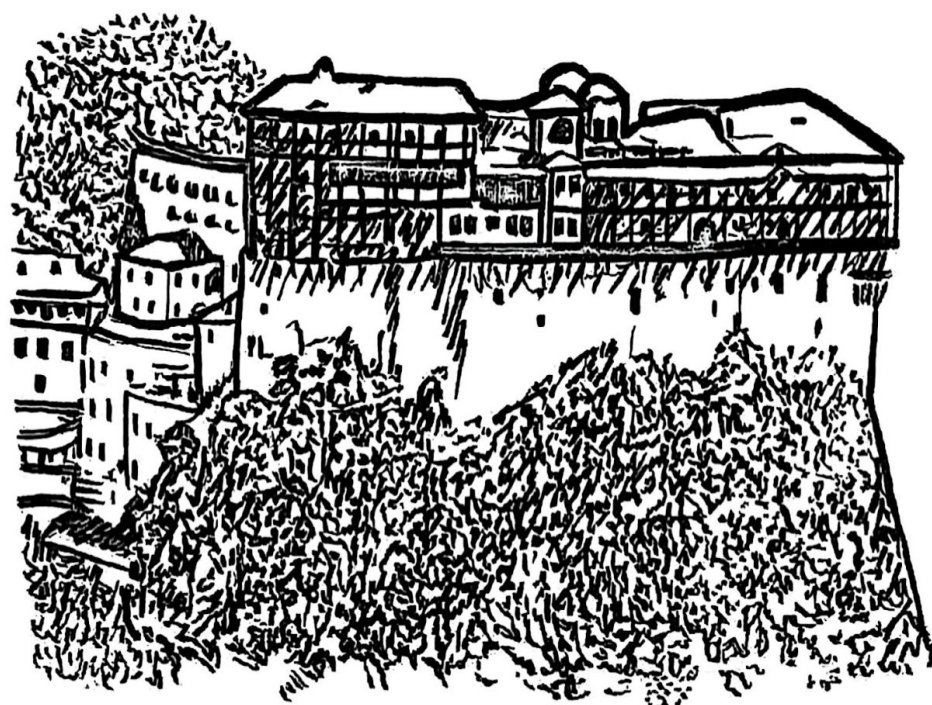
3. See for example Origen, *Commentary on John* 10.304; in *Origen. Commentary on John* (Father of the Church 80; Washington DC: The Catholic University of America Press, 1989), 323.

4. Mother Mary and Archimandrite Kallistos Ware, *The Festal Menaion* (South Canaan, Pennsylvania: St. Tikhon's Seminary Press, 1998), 407.

5. *The Festal Menaion*, 416.

fluent in this language. This is what we ourselves strove for, as much as we could.

This brings us to the final point of this introduction on our translation principles and practices. This translation is done in full awareness of the fact that in everyday circumstances no ancient Greek speaker spoke exactly like the liturgy does. In other words, the liturgy is not everyday language. Yet, on the other hand it would not have been unintelligible to them either; not at all. Nevertheless, one does not pray as one negotiates a transaction, as one discusses ideas, as one even writes treatises. This difference marks what we would term the liturgical-ness of this language. In order to translate this language properly one must find another liturgical vocabulary in English, which is through and in Scripture.



2. The Monks of Athos: Ordering and Daily Life

by Archbishop Alexander (Golitzin)¹

ORGANIZATION

On May 10, 1924, the monastic republic of Mount Athos agreed to a "constitutional charter" (*katastatikos chartes*) with the government of the Greek state.² While acknowledging that the Mountain forms part of the latter's territory, the Charter affirms the community's internal sovereignty, traditional from the *chrysobul* of the Emperor Nicephorus Phocas in A.D. 963. The state is represented by an appointed governor who resides at Karyes, the administrative center of Athos, and is responsible for the maintenance of public order.

The monasteries themselves number twenty, seventeen Greek and one each for Serbs, Bulgarians, and Russians. The Romanians have their large, "common life scete" dedicated to the Forerunner (Prodomos) at the tip of the peninsula, but it is a dependency of the Great Lavra. The Georgians were centuries ago pushed out of control of the monastery founded and named for them, Iveron, and are not presently represented on the Mountain. All land is divided up among the twenty "ruling monasteries." They are the sole owners of the peninsula and all the other monastic groupings are in the category of renters. The Charter devotes considerable detail to the reciprocal rights and obligations of the twenty with their dependencies, such having been the subject of no little wrangling in the past (and still in the present).

For matters concerning the whole community, the central government of Athos, the "Holy Community," is responsible. It is composed rather like the U.S. Senate. One representative is appointed by each of the monas-

1. This article is reprinted here from *The Living Witness of the Holy Mountain: Contemporary Voices from Mount Athos* (South Canaan: St. Tikhon's Monastery Press, 2018), 22-37, with the kind permission of its author, Archbishop Alexander, and of its initial publisher.

2. For this and what follows on Athonite organization, cf. Amand de Mendieta, *Mount Athos*, 144-213. For the text of the Charter, see the *Katastatikos Chartes* (Agion Oros: 3rd printing, 1979).

teries and is obliged to reside at the monastery's house or embassy (*konak*) at Karyes. Day to day matters are handled by the Sacred Council (*Hiera Epistasia*), a sort of executive arm composed of the representatives of the five most senior monasteries. The largely titular presidency of this council, the office of Protos, is rotated among the five with the term of office fixed at one year. Episcopal authority belongs to the Ecumenical Patriarch, who alone is to be commemorated as the ruling bishop of Athos. His authority, however, is quite strictly limited to spiritual matters—that is, heresy, schism, gross scandal, and the like—and he has generally found it politic to intrude on Athos in only the most dire of circumstances.³ The monks continue to guard their privileges and autonomy with, to put it mildly, very great vigilance.

The Monasteries. Internally, the monasteries are entirely self-governing. While the abbot is elected for life and enjoys complete authority over matters touching on worship and spiritual life, his authority over all aspects of the monastery's life is not absolute. On questions relating to the future of the monastery, its income, properties, and the like, the abbot is obliged to consult the council of senior monks (*gerontia*), usually about eight to twelve in number and normally appointed for life. He must also work with the two or three stewards (*epitropoi*) who are the council's ex-

3. An example from this century were the Russian "glorifiers of the Name (*Imyaslavtsi*)" - or "Idolators of the Name (*Imyabozhniki*)," depending on one's perspective - in 1912/13 who claimed that the divinity of the Lord Jesus abides substantially in His Name, a claim based on biblical precedent and the practice of the Jesus Prayer. The disputes so troubled the Russian community on Athos, and consequently so worried the Russian Synod and imperial government, that a naval flotilla was dispatched to Athos and imperial marines stormed the Athonite coast in July, 1913, in order to haul over eight hundred dissident monks back to Russia and scatter them - and their teaching, as it turned out - throughout the land. The Patriarchate of Constantinople was informed of the action and did not protest, loudly at least, as it had condemned the teaching shortly before. For a study of this sad, though very interesting, affair, see Konstantinos Papoulide's *Hoi Rosoi Onomatolatrai* (Thessalonica, 1977). Less drastically, and quite recently, the Patriarchate took action at the Holy Community's request to correct scandalous behavior at one of the idiorhythmic monasteries. The latter has, as a result, since become a *koinovion*.

ecutive officers and, usually though not always, elected by it. This is the government of a "common life" monastery, or *koinovion*. All property is held in common and distributed to each at need. In most circumstances the arrangement works harmoniously, though of course any human arrangement has the potential for conflict. Normally, the abbot expects and receives unquestioning and immediate obedience. In several of the monasteries today the abbot is also the spiritual father of all the monks. In others, the task of hearing confessions and directing the fathers' internal lives is delegated by the abbot to certain select monks, occasionally from outside the monastery, who are of proven experience and character. By Athonite rule, the abbot is always a priest and carries the additional title of "Archimandrite."

The dependencies of the twenty monasteries fall under the following categories according to the Charter: 1) archetypal or idiorhythmic scetes (eight in number); 2) common-life scetes (only one left of any size, the Romanian); 3) huts and hermitages (*kalyvai* and *hesychasteria*); and 4) the cells (*kellia*). To proceed with each in turn:

Idiorhythmic Scetes. These are communities whose original pattern goes back to primordial monastic history. If the *koinovia* look to Saints Pachomius and Basil the Great for their founders, the *scetiotes* look to Saint Macarius the Great, and the Abbas Moses, Arsenius, *et al.*, who figure in the stories and sayings of the *Gerontikon* or *Apophthegmata Pateron* (Sayings of the Fathers). The setting for the latter was the community centered in the fourth century around Scete, an appalling desert about sixty miles south of Alexandria. We find the same form of monastic life in Palestine in the following centuries where the communities are known as *lavras*.⁴ Although relatively recent on Athos (1572), this form of monastic life has had a continuous existence, albeit in different parts of the Orthodox world. Its present-day form is that of a kind of village, several houses of one to five or six monks grouped loosely around a central church and guest quarters. Each house is under the direction of an elder

4. For the history of the early monasteries, scetes and hermits from their origins to the mid-sixth century one can do little better than consult Derwas Chitty's *Desert a City*, cited above, p. 262, n. 3. For Scete, see 11-13, 29-35, and 46-64, and for the Palestinian *lavras*, 82-122.

(*geron*) who may or may not have one or more disciples (*hypotaktikoi*). The government is an elected overseer, the prior (*dikaio*s), who holds office for a year and looks after the Church and guest house. Daily services are normally observed in each of the houses with the central church (*kyriakon*) coming into use, at least for the whole community, only on Sundays and feast days. Like all the dependencies, the scetioties must support themselves. They earn their living in a variety of ways: woodcarving, iconography, metal work (as in church plate), and even hymn writing are some of their specialties. The rule of life is quite strict and a number of the houses very poor. The term "idiorhythmic" here has no pejorative connotation. It simply means that each house maintains its own way of life.

Common-life Scetes. These are a legal fiction of the last century, chiefly a fruit of the flood of Russian monks, although the Romanians were faced with the same problem and accepted the same solution. Unable to acquire lands beyond the one monastery in their possession—and even that one, having fallen into Greek hands in the eighteenth century, had to be wrested back through an unedifying combination of intrigue and bribery⁵—the Russians created huge establishments, notably Saint Andrew's Scete and the Scete of the Prophet Elias, numbering hundreds of monks but without the privileges of the ruling monasteries. The Romanians, having no monastery, followed suit with their Scete of the Forerunner. For all purposes other than the technical state of dependency on an inevitably smaller Greek monastery, these were common life monasteries. They could not, however, use the title "monastery," nor that of "abbot" (*hegoumenos*) for their priors. Nonetheless, the latter ruled over their communities precisely as abbots. Only the Romanian scete remains as of any importance, and that importance may grow in coming years.

Huts and Hermitages. These are concentrated chiefly at the southern end of the peninsula, the "deserts" of Karoulia, Katounakia, and Little Saint Anne's. Here the hermits live, sometimes in caves, sometimes in rickety shacks trembling on the cliffsides above the Aegean, sometimes in more substantial buildings housing the elder and one or more disci-

5. For this unhappy story, see Amand de Mendieta, *Mount Athos*, 134-141, and Riley, loc. cit., n. 48.

ples. Most of the sayings in our "Paterikon" below come from the men living this way of life. Theirs is the hardest way, steep, rocky, and fierce, with always the danger of delusion and even of outright madness—it is not unknown on Athos for hermits to throw themselves off their cliffs in, so it is believed, the fatally mistaken idea they can fly like angels. Yet it is also from among these men, both on Athos and elsewhere in the Orthodox world, that those with the greatest charismata have usually come. It is in its deserts that Athos most clearly embodies the Christian paradox of a loving God and human freedom. These men are free, free to choose the holy or the demonic, and the line between the two runs here at once at its narrowest and its most absolute. Here, too, is the third and oldest paradigm of monastic life, that of Saint Antony the Great, the original hermit and "father of monks."

The Cells (kellia). As a category, these fall in between the hermits and the idiorhythmic scetes. The cells are separate buildings, or clusters of buildings, neither belonging to a scete nor a monastery, but very like one of the houses making up a scete and of about that size, that is, sufficient to house one monk or several in obedience to an elder. Each however, unlike a scete, is quite independent, except for the rent it owes the monastery that owns the property. Often, these function in fact as "mini-monasteries," complete communities practicing the common life and under obedience to a single elder. Cells such as Bourazeri, between Karyes and Iveron, have in recent times even rivaled the number of monks in one or more of the ruling monasteries. In the days before Father Charalampos had taken his community to Dionysiou—a time this writer remembers—over twenty monks lived in this cell. More commonly, however, the largest cells will number from five to eight and the smallest only one. The latter are usually—and perhaps now, with the disappearance of the idiorhythmic monasteries, uniquely—the sources of those scandalous stories one hears about monkish lusts and luxuries. Answerable to no one, and perhaps in possession of personal wealth, a lone monk could set himself up very comfortably, and a number have done just that over the years. Not all of them, by any means, but the observant visitor can still pick out the occasional television aerial—usually in the region of Karyes—and, when he does, he can be fairly certain that he is looking at the house of a *kelliotes*, a cell-dweller. *Caveat peregrinus*, let the pilgrim beware!

THE DAY OF A MONK

In his sixteenth catechetical discourse, Saint Symeon the New Theologian outlines a typical day for the monks in the monastery, Saint Mamas in Constantinople, of which he was the abbot.⁶ Although written a thousand years ago, his description is substantially identical with the day of a typical Athonite *koinovion*.

The monk "must rise at midnight before the night office and recite the prescribed prayer."⁷ Midnight here means just that, or even, if the monk's canon (rule) of prayer is long, even well before. The "prescription" will have come from his spiritual father, usually the abbot. This may take an hour, four hours, or still more. The rule today, as perhaps it was for Saint Symeon (though he nowhere specifies it), is normally the Jesus prayer ("Lord Jesus Christ, have mercy on me") interspersed with prostrations and reading from the psalms, other scriptures, or the fathers.

"After so doing, he must rise with all to go to the service of praise, and with attention and vigilance go through the whole service."⁸ The "service of praise" today includes the services of "Midnight Prayer" (*mesonyktikon*) and Matins (*orthros*). In a typical Athonite monastery these will last from two to three hours, beginning at around one or two in the morning and concluding at four or five. To keep awake, let alone stand "with attention and vigilance" as the saint requires here, demands a considerable effort. In some monasteries there is, or used to be, a monk especially assigned to go around the stalls of the brethren and nudge awake any who had dozed off. This writer recalls the abbot of Simonos Petras periodically making the circuit of stalls himself to see if all his chicks were present and at attention—we can also recall being nudged back into wakefulness by the same. "Once the morning office of praise is finished, do not... start talking to anyone... and so be distracted... Rather, pray in the solitude of your cell and when you have recited the appointed prayer with tears and great recollection, take on some physical labor and go off

6. St. Symeon the New Theologian, *The Discourses* (trans. de Catanzaro) (New York: Paulist Press, 1980), 26:274-283. For the Greek text, cf. Syméon le Nouveau Théologien (ed. Krivocheine, trans. Paramelle), SC 113:68-97. References, pagination, and lines following will be those of the English version.

7. Ibid., 274-5, 11.24-25.

8. Ibid., 275, 11.1-3.

at once to perform it.”⁹

Saint Symeon’s monastery had a break between Matins and the daily Divine Liturgy. The latter is also the norm in many Athonite monasteries, for example, Dionysiou, but in some such as Simonos Petras, the Liturgy will follow immediately on the conclusion of Matins and the First Hour (Prime). Symeon’s break is evidently for several hours, so we can assume that his Eucharist began around 9 a.m. and lasted, as today, about an hour or slightly more. The reader should note that the fast from food or drink continues even after work has begun. Then, during Liturgy: “Stand with trembling as though you were seeing the Son of God being offered in sacrifice for you. If you are worthy and have received the necessary absolution, approach with fear and joy to communicate in the ineffable blessing.”¹⁰

The saint here seems to assume some frequency in the reception of the Eucharist. Until recent times, this was not the case on Mount Athos. Rather, the sacrament would be approached on average about once a month, and then only after three days fasting. One of the striking features of the current renewal is the taking seriously of Saint Nicodemus’s preaching on “continual communion,” such that “the ‘medicine of immortality’ is assuming a centrality that it has not had for many generations.”¹¹ Following the Liturgy: “Go to the table with everybody, and do not separate yourself from your brethren... Sit in total recollection and silence without talking to anyone at all, but pay attention to the reading and so be nourished in soul, no less than in body.”¹²

Because of the gap between Matins and Eucharist, Saint Symeon has the *trapeza* (refectory, meal) immediately following the service. In several houses on Athos, Simonos Petras among them, the main meal will come several hours after the Liturgy. In both cases, however, it will be taken at around 10 or 11 a.m. It is both lunch and the breaking of the fast which, if the monk has a long canon of prayer, may have thus lasted for over twelve hours. Meals are taken in silence, no conversation, and one of the brethren will be assigned to read aloud to the company from a work

9. Ibid., 276, 11.67-72.

10. Ibid., 277-8, 11.118-121.

11. Ware, “Wolves and Monks,” 63.

12. *Discourses*, 278, 11.123-5 and 137-40.

such as a saint's life or sermons. "After you have risen from the meal... run off to your cell in silence, shut your door and pick up your book. When you have read it a short time... lie down on your mat and take a short nap... [then] take hold of your manual work and continue with it until the wood gives the signal for the singing of the office of lamp-lighting [Vespers]."¹³

Reading is encouraged in Saint Symeon's as it is in most—though not all—of the monasteries today on Athos. A brief siesta is also frequent today, especially in view of the fact that many of the monks sleep relatively little during the night. The main period of work in the monastery then begins. The jobs are varied, from cook to librarian, stable hand to office work, and will normally take up around four to five hours. Certain jobs require more time, and the monks assigned to them will have the necessary permission to miss certain of the services. Vespers begins between 3 and 4 p.m., and, as the other services, is signaled by the rhythmic hammering of a long wooden board, the *semantron*, whose distinctive—not to say attention-getting—sound is one of the distinguishing marks of an Orthodox monastery. "When the service of lamp-lighting is over, if you have the strength to deprive yourself completely of eating and drinking... you will derive no little benefit... If not, then content yourself with one dry biscuit and a cup of water."¹⁴

The rule was a little more strict in Saint Symeon's monastery than in most Athonite houses today. Normally in the latter, there will be a second full *trapeza* following Vespers on four days of the week (outside of Great Lent). On fasting days, which is to say Mondays, Wednesdays, and Fridays, no formal meal is offered. There will, though, be a collation for the weaker brethren (among whom this writer was always to be numbered), and usually it will be something more substantial than the saint's biscuit and cup of water—cold bean soup, for example, with some bread and olives. Nothing with oil, however, let alone cheese or eggs (forbidden on fasting days) will be offered. Meat is never served at any time. "After you have offered your evening prayers to God together with your brethren, make a reverence before the feet of your superior, as at the feet of Christ Himself. Receive his blessing, kiss the holy icons of the saints, and

13. Ibid., 281, 11.246-256.

14. Ibid., 282, 11.280-288.

go in silence to your cell without saying a word to anyone.”¹⁵

Again, Saint Symeon’s is marginally more strict a rule than would be found in most monasteries today. The evening prayers, Compline or *Apodeipnon* (literally, “after supper”), is, as with Symeon, said together in the narthex of the monastery church. It can come, as above, immediately after the second meal or collation, or roughly an hour to an hour and a half later—that is, around 6 p.m. or sundown. Unlike Saint Symeon, though, the period between supper and Compline or just after the latter, depending on the placement of the service, is the one time of day set aside for what Western monastics call “recreation”—that is, light conversation (which one hopes will be edifying), fellowship with the brethren or guests, or a stroll on the monastery grounds. With nightfall, however, the monks are to be in their cells and conversation is forbidden until after services the following day. “Once you have closed your door, pick up your book, and read about six pages with attention. Then stand for prayer... Your singing of psalms and number of prostrations and the length of time that you stand must correspond to your ability and fortitude... When you have finished your prayer, once again read a little, then watch through the night until the third hour [9 p.m.] then... sign your whole body with the Cross, and lie down on your mat... until midnight.”¹⁶

The saint prescribes an evening of prayer both before and after sleep. This may vary today. The night vigil may come either before a brief sleep prior to morning prayers, or else will follow rest and continue directly into the services. The latter, for example, is the pattern followed at Philotheou and at Simonos Petras. In all cases the time set aside for sleep is relatively little. Saint Symeon’s prescription, allowing about one to two hours for the midday nap, is four to five hours a day. This is not unusual today, though more rest may be allowed the weaker fathers. There are also monks for whom a great deal less sleep is the norm (see Father “N” in the “Paterikon” below). The custom of sleeping on the ground, Saint Symeon’s “mat,” instead of on a mattress still applies today.

The schedule given above is roughly normative, but different seasons of the church year bring changes. Lent in particular alters the day’s rhythm. Services are longer and fasting is severe. As well, there is the

15. Ibid., 11.266-272.

16. Ibid., 282-3, 11.273-299.

periodic vigil (*agrypnia*) celebrated in the monasteries on the occasion of feast days, perhaps around thirty-five to fifty times a year. On these occasions the monks will nap a little more in the afternoon, and then will spend the night in church for the services. The latter can be as long as twelve to fifteen hours, although usually they are shorter and allow for another rest of a couple of hours between the close of Matins and beginning of Divine Liturgy.

In the scetes and hermitages and cells the daily rhythm will differ substantially. Where the monasteries derive their income from the land of Athos, chiefly via the exploitation of the Mountain's forests and assisted by endowments and some properties on the Greek mainland, and can thus limit the monks' work to the amount of labor required simply to keep the monastery running, the other monastic groups are obliged to feed themselves exclusively by their own efforts. This in turn requires more time, and it is thus quite rare to find the cycle of daily services, for example, observed in its entirety. While some six to eight hours a day may be dedicated to common worship in the *koinovion* (about six at Simonos Petras and eight or more at Dionysiou), the scetes and cells will often spend about half that time in chapel, or even less. The hermits will obviously go long periods without any formal liturgical observance. Clearly, this does not mean that prayer is necessarily neglected. The hermits' whole twenty-four hour day is one long "cell-rule" or canon. Their poverty is normally extreme and their work, like that of the original Egyptian monks consisting of plaiting their palm leaf baskets and singing psalms the while,¹⁷ is chosen to be such a kind as to provide the minimum income necessary to sustain life while at the same time not interfering with the rhythms of the Jesus prayer. We find them thus weaving prayer ropes (*komboskhini*) to sell later, or else carving the wooden seals needed to stamp the loaves for the Eucharist. In the cells and scetes a regime close to that of the hermits may be in force, for example in the one-time houses of Joseph the Hesychast at New Scete or Father Charalampus at Bourazeri where the monks observed night-long vigils in their cells. More commonly, though, it is considerably ameliorated.

Work, private prayer, and corporate worship are the three elements

17. See our citation of St. Antony's angelic instruction regarding his work in the following section of this introduction.

basic to monastic life in all circumstances, and an emphasis placed on any one of the three will necessarily affect the other two. Each community, whether a large coenobium or a cell of two or three, is obliged to strike the particular balance it deems best. The range of possibilities Athos offers is considerable, and it is up to the young man with a monastic vocation to search out and discover the place and elder to which he feels best suited—or, as the Greeks put it, “where his soul finds rest” (ἐκεῖ ποὺ ἀναπαύεται ἡ ψυχὴ του). Such “shopping” is encouraged, and the postulant may try several places before settling on one or another. On occasion, he will be referred by one community or elder to another which the latter thinks more suited to his temperament and needs. Once settled, his novitiate never lasts less than one year, rarely more than three. He is then tonsured into the “great” or “little habit.”¹⁸ The tonsure is believed to be permanent, a sacrament,¹⁹ and commitment to the community lifelong, although movement afterwards is not unknown.

SO DIFFERENT A LIFE?

Given the life described above, so poor in worldly pleasures of any kind, so rigorous in terms of ascetic demands, one might justly wonder why anyone would choose it. We shall turn to that “why” in the concluding section of this essay, and with it touch on the larger “why”—that is, why and how this way of life has played so central a role in the Church. For the moment, though, and by way of a conclusion to this account of Athonite life, let us consider the apparent disparities between the monks’ way of life and that of the society from which they come. We begin with:

18. See Amand de Mendieta, *Mount Athos*, 220-225. For a description of the habit and texts of the services of tonsure, cf. N. P. Robinson, *Monasticism in the Orthodox Church* (London: Cope and Fenwick; reprint, New York: American Review of Eastern Orthodoxy, 1964).

19. On tonsure as a sacrament, the earliest witness appears to be Dionysius Areopagites, *Ecclesiastical Hierarchy* 6:3 (PG 3:533a-c). For the critical text, see *Corpus Dionysiacum II*, ed. G. Heil and A. H. Ritter (Berlin, 1991), 117. For comment on this development, see K. Holl, *Enthusiasmus und Bussgewalt beim Griechischen Moenchtum* (Leipzig, 1898), 205-210.

Diet. This is the one feature that most strikes the visitor from America or Western Europe. The labors of the monk at vigil in his cell escape the notice of a first-time observer. What he does notice, immediately, is an experience like the following:

It was pre-dawn on a Sunday morning in January and the snow lay six inches deep on the ledges outside the refectory windows. I knew this last detail because the windows were wide open—the abbot did not like the smell of cooking fish and the fathers on duty had decided to air out the room some thirty minutes before the meal was due to be eaten. The air was certainly fresh, and only a few degrees above freezing. As the young monks were anxious not to miss receiving Holy Communion, they had opened the windows at the same time as they were setting out the portions. When I thus arrived at my place at the guests' table and glanced down, shivering, at my meal, my gaze was challenged by the eye of an even colder fish glaring up at me from beneath a pool of deep green, gelid olive oil. We stared at each other for a time, locked in combat, the fish issuing its challenge, "Bet you can't," while hunger struggled with revulsion in me. It was a short war and the fish won. It lay unmarked while I blunted my appetite with some greens and cheese. The monks, on the other hand, suffered no such inhibitions.²⁰

The meal just described was a *festal* one. On other, fasting days, the fare is considerably poorer. This writer can recall seeing a group of German visitors staring gloomily at bowls of cold lentil soup (the recipe: pulse and water, boil and serve) only to receive a further shock from the guest-master. Noting their dismay, the worthy father seemed momentarily troubled. Not for long. His expression brightened directly and he hurried out of the room, only to return moments later, beaming, and carrying a large blue, plastic pitcher of the sort that one waters plants with. "Shame on me," he chuckled (in Greek), "to have forgotten that you're travelling and entitled to a dispensation for oil." So saying, and certain that he was bestowing ineffable delights on his charges, he proceeded to pour at least

20. A personal reminiscence, January 1977 at Simonos Petras. Be it noted that on other, similar occasions hunger proved a hardier combatant and eventually won out - though not without a struggle.

half a cup of thick cold, olive oil into each of their bowls. Fortunately, he seemed to have mistaken the dumb horror in their eyes for startled pleasure and had left the room again before they could give more forceful expression to their dismay.

Not all reactions to Athonite dining are quite so depressed. John Covell smacks his lips over the "best monkish fare" set out for him on his visit in 1677: "... excellent fish... oyl, salat, beanes, hortechockes, beets... chees, onions, garlic..."²¹ Two hundred eighty years later, Sydney Loch, writing of a meal at Hilandar, gives a similar picture: "I sat down, the single guest, to a cabbage salad, stockfish, salted herring, slabs of white cheese, brown bread, fried potatoes, and a decanter of wine... The traveller may occasionally strike a plate of cold, clammy beans as the guest-master's sole offering, and when this happens in two or three successive monasteries, as it may during a fast, he usually flees the Mountain and touches on his sufferings in his resulting books and lectures."²²

Quite so. Curzon provides a horrifying picture of a meal at Great Lavra in the 1830s,²³ Riley laments similar experiences fifty years later,²⁴ while Norwich and Sitwell in the 1960s take no chances and come to the Mountain amply provided with their own rations—though they miss no occasion in noting unmemorable meals with the monks.²⁵ The litany may be, as above, easily extended into the present.

Yet, at their root, these complaints derive in fact more from cultural differences than from any particular severity on the monks' part. By and large, and with the exception of notable ascetics,²⁶ Athonite fare is substantially the same as that of ordinary Greeks. The latter have never, at least since classical times, been much for a rich and varied diet: "The Greek muleteer today can keep going for days on a loaf of bread and a few olives, and his ancestor of classical times was just as frugal. Barley-meal, olives, a little wine, fish as relish, meat only on high holidays—such was

21. John Covell, "Journal of John Covell," 106.

22. Loch, *Athos the Holy Mountain*, 30.

23. Curzon, *Visits*, 296-297.

24. Riley, *Athos*, esp. 120-122.

25. Norwich and Sitwell, *Mount Athos*, e.g. 64ff.

26. See our "Contemporary Paterikon" in Part 3 below, esp. under the heading, "Different Fathers," 152.

the normal diet... the usual Attic dinner consisted of two courses, the first a kind of porridge, and the second a kind of porridge. It was a sparse diet—though suitably... interrupted by drinking parties.”²⁷ Substitute beans for porridge and you have the village diet of the modern Greek (at least of a few years ago—meat has since become far more frequent with the new prosperity). Subtract meat entirely— and, naturally, the drinking parties—and you have the Athonite regime. Even the long morning fasts represent a feature of life in both ancient²⁸ and contemporary Greece. “Breakfast” is not a native concept. One can find it on hotel menus, usually spelled out painfully in English or phonetic Greek, but nowhere else. The same applies, *mutatis mutandis*, to the other nationalities present on Athos, the Russians with their interminable *kasha* and hundred-year-old soup,²⁹ the Bulgarians’ love of pickled peppers, and the Romanians’ distressing predilection for something that resembles *polenta*. It is always basic, peasant food. Be it noted, too, that the monks’ diet during fasting seasons is the same as is expected of (though not always observed by) every Orthodox Christian.

Prayer and Vigil. What of the other, less visible features of Athonite life, the few hours of sleep and hard labor in pursuit of God? Part of our modern objection to, or at least discomfort with, these efforts may stem simply from the fact that they are directed toward God. As Helen Waddell remarked some years ago in connection with the founders of monasticism:

How many have died or been maimed in chemical or biological research... how many dead and still to die in the conquest of the air, or in that last exploration which gives this generation its nearest approach to religious ecstasy, the annihilation of speed in space?... It is not that these are not grieved for: but they are not grudged. No generous spirit will shirk the arduous, provided it be unknown. We do not grudge it that these

27. H. F. D. Kitto, *The Greeks*, rev. printing 1957 (Penguin), 33.

28. *Ibid.*, 207-208.

29. This writer is morally certain that he has partaken of the same soup, continually added to and re-boiled over the generations, that Athelstan Riley complained about in the 1880s (*Athos*, 252-253). It has not improved.

should have left wife and children and lands for the flick of a needle on the speedometer, or "a still life of a pair of old shoes" [ref. to Gauguin and Van Gogh]. The only field of research in which a man may not make sacrifices, under pain of being called a fanatic, is God.³⁰

To be sure, there are elements in the labors we have described that seem peculiarly monastic, and thus "fanatical" according to the mind-set Ms. Waddell describes. On closer inspection, however, we find that there are fewer differences with generally Christian practice than might have been expected. The night watches, vigils, are nothing new to Christian tradition. Christ Himself calls for them expressly³¹ and Himself sets the example.³² The *Didache*, a Christian document from the early second century, seems to expect it,³³ and it is explicitly recommended by Saint Hippolytus in the early third century: "At midnight arise, wash thy hands with water, and pray. And if thy wife is with thee, pray ye both together... be not slothful in prayer."³⁴ The custom is not confined, either, to Christian antiquity. It seems, judging from the recent *Life* of Saint Arsenius of Cappadocia,³⁵ to have been relatively common in Greek Asia Minor in the opening years of this century, and it surely continues in places in the Orthodox world to the present day.³⁶

Even the Greek—and generally eastern Mediterranean—secular

30. Helen Waddell, *The Desert Fathers*, 19-20.

31. Cf. Mark 13:33ff; Matt. 24:42ff; and Luke 22:36.

32. E.g. Luke 6:12. Note, too, that Luke also sets the Transfiguration at night during such a vigil, 9:28ff, thus cf. Fr. Aemilianos on "The Transfiguration" in Part 4 below, esp. 207-208. St. Symeon the New Theologian's experiences of the divine light seem likewise to have usually occurred at night. See, for example, his *Discourses* 16 and 11 (de Catanzaro, 200, 11.74-88, and 245-6, 11.70ff respectively).

33. *The Teaching of the Twelve Apostles, Commonly Called the Didache*, paragraph 16; text in *Early Christian Fathers*, ed. Cyril Richardson (Philadelphia: Westminster, 1970), 178.

34. From the translation of the Coptic text of *The Apostolic Tradition of Hippolytus* VI.36, trans. and notes by Burton Scott Easton (Archon Books, 1962), 55.

35. *St. Arsenios of Cappadocia*, trans. W. J. Lillie (Thessaloniki, 1985), 61 and 66.

36. And the non-Orthodox world as well. This writer, while listening to the car radio on a long, dull drive, caught a Protestant evangelical radio program advocating just this practice.

world presents its analogue. Usually up at or before first light, the typical Greek (excluding bureaucrats) spends his day in frantic activity, ever alert and with an eye perpetually open for the main chance. The very word for "clever" or "bright" in modern Greek, *exhypnos*, means literally "awake." He takes his nap at midday, as do the monks, and then duplicates the morning's activity far into the night. He was no different in ancient times,³⁷ nor, for that matter, in the Byzantine middle ages when Athos was beginning its rise—at least if Saint Symeon the New Theologian is any indication.³⁸ Although our American expectations of leisure are commonly quite different, still something analogous might be found in our own "workaholism," as well as in the expectations of many of our employers: the job is all, and the employee expected to sacrifice himself or herself to its demands. It is only—and we are back to Ms. Waddell—when such efforts are directed Godwards that our eyebrows begin to go up.

Family: a Genuine Break. If there is one area where the Athonite, and Orthodox monk in general, suffers a sharp disjunction with respect to his former life in "the world," then that is in his cutting his ties with society and, especially, with family. The Greek, ancient and modern, is a news addict. It is no accident that this writer has heard more than one abbot expatiate at length, and on more than one occasion, on the deadly perils for monastic life concealed in the ubiquitous Greek phrase, *ti nea*, "what's new?"³⁹ Even more than the delights of politics, the inescapable and unending subject of debate wherever there is more than one Greek present, it is family that is the great sacrifice. Tears and wailing, recriminations and threats from the sacrificed, as well as stern warnings from the other quarter to stand fast, are a staple of monastic literature

37. Cf. Kitto, *The Greeks*, 36-37

38. See esp. St. Symeon the New Theologian's use of the opportunistic merchant as an extended metaphor for the true Christian's duty to fulfill the Pauline (Eph. 5:16) saying of "redeeming the time." 12th Ethical Discourse, ed. J. Darrouzes, SC 129 (Paris, 1967), 384-399. The metaphor is of course not unfamiliar to the Gospels (cf. Mt. 13:45). For the pace of life and activity in Medieval Byzantium, see Alexander Kazhdan and Giles Constable, *People and Power in Byzantium* (Washington, 1982), esp. 29-31.

39. The very theme, in fact, which dominated the first Chapter Meeting (*synaxis*) this writer ever attended at the monastery of Simonos Petras.

from its beginnings,⁴⁰ through the middle ages,⁴¹ to the present day.⁴² The knot of family connections, its power and centrality—one might even argue, its pathology—in Greek life is more dense than anywhere else in the Orthodox world. Serbs are tribal and Russians more prone to attach themselves to larger groupings. For the Greek, family is all: connections, networking, patronage—a sociology and psychology that go back at least to Byzantium.⁴³ The words of an Athonite abbot to this writer, while generally true, carry a peculiar power and meaning in the Greek context: “We Christians are not meant to live alone. We are called to be part of a family. We thus have a choice: we can either make a new family [i.e., marry], or join an existing one [become monks].” To choose the first, although certainly worthy and blessed by Church and Tradition, is still to remain within the circles of blood and kinship, nor will it elicit cries of outrage from near and dear (unless, of course, it is marriage to the “wrong” person—Greek matches are still often arranged with all the diplomacy and bargaining of a state alliance). To choose the second, on the other hand, is really and truly a break with the “world,” a kind of death, and it is accompanied by the same sort of mourning as would be expected at a funeral. One’s kin will respond to it as to a desertion, an abandonment, a kind of familial apostasy. The Athonite, in particular the Greek Athonite, genuinely does depart here from the secular norm. He has, in embracing the family of monks, left the “world” and set out on the road to a different society.

40. See, for example, Abba Poemen’s struggles with his family in, for example, Poemen 76 and 180, *The Desert Christian*, 177-178 and 195.

41. See, for example, St. Symeon the New Theologian, *Discourse 7* (de Catanzaro), 130-142.

42. Personal reminiscence. The story was repeated time and again; families mourning their sons, lost to monasticism, as one dead...in its way, the perception is, after all, quite true.

43. See again Kazhdan and Constable. *People and Power*, 32ff.

ELDER

AMILIANOS



3. Charisma and Institution at an Athonite Cloister: Historical Developments and Future Prospects

by Fr. Maximos (Constas)¹

It is the general consensus that those who are called to monastic life are not drawn to institutions, but rather to particular individuals in whom they sense the presence of God. In the words of a contemporary Athonite abbot: "Monastic life is a life lived with a particular person. It is not the acceptance of an ideology, or the gratification of certain longings; neither is it the application of principles found in a book. Monastic life means: I follow someone. And thus at the centre of monastic life is a particular person, and that person is the elder."² In the words of Bishop Kallistos, it is the "abba, rather than the abbey", that draws men to the Mountain.³

Our assessment of the past, then, and our thoughts about the future, will need to address the phenomenon of charismatic eldership, both as a factor in the revival of life on the Holy Mountain, and as the principal

1. This article is reprinted here from *Friends of Mount Athos Annual Report* (2007): 17-34, with the kind permission of its author, Fr. Maximos, and of its initial editor, Dr. Graham Speake.

2. Archimandrite Aimilianos of Simonopetra, *Commentary on the Ascetic Discourses of Abba Isaiah* (Athens: Indiktos, 2005), 2 (in Greek). In subsequent footnotes, the following abbreviations will be used: Arch. = Archimandrite; *KL* = *Katecheseis kai Logoi*, 5 vols (Ormylia, 1995-2003); *SIAD* = Elder Aimilianos, *Spiritual Instructions and Discourses*, vol 1 (Ormylia, 1999), followed by volume and page number(s).

3. Bishop Kallistos Ware, 'Wolves and Monks: Life on the Holy Mountain Today', *Sobornost* 5.2 (1983): 64; cf. id., 'One thing at any rate is beyond dispute: a crucial factor [in the Athonite "reawakening"] has been the presence on the Mountain of elders endowed with gifts of spiritual fatherhood and capable of attracting and guiding disciples', in *Elder Joseph the Hesychast* (Mount Athos, 1999), 18; and Alexander Golitzin: 'Outstanding elders are certainly the *sine qua non* of the contemporary Athonite revival', *The Living Witness of the Holy Mountain: Contemporary Voices from Mount Athos* (South Canaan, PA: St Tikhon's Seminary Press, 1996), 18.

source of its ongoing vitality.

The Friends of Mount Athos will know that the recent revival of life on the Holy Mountain was the result of both internal and external factors. We associate the internal source of renewal with Elder Joseph the Hesychast, whose disciples, between 1972 and 1987, repopulated half a dozen monasteries.⁴ Perhaps less well known are the external sources of revival, comprised of five elders and their disciples, who, between the mid-1960s and 1981, came from various places in Greece and repopulated five monasteries.⁵

My remarks in this paper will focus on one of these latter figures, namely Elder Aimilianos, abbot of Simonopetra from 1974 to 2000. I begin with a brief biographical sketch, after which my frame of reference will be the extraordinary religious experience that the elder had in the winter of 1961, shortly after his monastic tonsure and ordination to the priesthood. We are fortunate to possess a written account of that event, which we shall look at rather closely. As we shall see, this was an experience that transformed the elder personally and became the archetype

4. As follows: (i) Fr Ephraim Philotheou (1972); (ii) Fr Charalambos Dionysiou (1980); (iii) Fr Joseph Vatopedi (1987); (iv) Fr Philotheos Karakalou (1980); (v) Fr Ephraim (+1984) Xeropotamou (1980); (vi) Fr Agathon Konstamonitou (1980).

5. As follows: (i) Arch. Vasileios of Stavronikita (1968; Ivron 1990); (ii) Arch. Airnilianos of Simonopetra (from Meteora, 1973); (iii) Arch. George of Gregoriou (from Evia, 1974); Arch. Alexios of Xenophontos (from Meteora, 1976); (v) Arch. Gregorios of Docheiariou (from Patmos [Kouvari], 1971). On the renewal of life on the Holy Mountain, see: Makarios of Simonopetra, 'Iosiph l'Esicasta e il Rinnovamento Contemporaneo della Santa Montagna', in *Atanasio e il Monachesimo del Monte Athos* (Bose, 2005), 245-74; George Mantzarides, 'Joseph the Hesychast and the Revival of Athonite Monasticism', in id., *Travelogue of Theological Anthropology* (Mount Athos, 2005), 174-88 (in Greek); Graham Speake, *Mount Athos: Renewal in Paradise* (New Haven: Yale University Press, 2002); George Sideropoulos, 'Aging and Renewal of the Athonite Community during the Last Century', in id., *Mount Athos: Studies in Human Geography* (Athens: Kastaniotis, 2000), 145-55 (in Greek); and Golitzin, *Living Witness*, 13-20. For a detailed photographic documentary of the renewal, covering the period from 1972 to 1996, see: Douglas Lyttle, *Miracle on the Monastery Mountain* (Pittsford, N.Y., 2002).

for the innovative vision of monastic life that he put into practice at Simonopetra.

In recasting the framework of an Athonite monastery in the fire of mystical experience, the elder skillfully combined the communal, liturgically oriented monasticism of the great Athonite cloisters with the solitary hesychasm of the outlying sketes and cells. The result was a synthesis of personal prayer and corporate adoration that continues to give Simonopetra much of its distinctive character and feel. My paper concludes with some thoughts about the future of this synthesis, the survival of which depends on the choices we make in the present, and thus we will say a word about the elder's emphasis on the role of freedom in the spiritual life.

Elder Aimilianos of Simonopetra

Elder Aimilianos (Alexandros Vapheides) was born in Piraeus, in October of 1934.⁶ He took a degree in theology from the University of Athens in 1959, after which he considered ordination to the priesthood, with the intention of becoming a foreign missionary. He took the matter up with an old friend of his, Anastasios Yiannoulatos,⁷ who was supportive, and urged the elder to prepare for such work by spending time in a mon-

6. To date, published material concerning the life of the elder is limited, but see the biographical sketch by Hieromonk Serapion, 'Outlines of a Life', and the essay by Arch. Elisaïos, 'The Monastic Ladder of Elder Aimilianos', in *Synaxis Eucharistias: A Volume in Honor of Elder Aimilianos* (Athens: Indiktos, 2003), 29-38; 17-28 (in Greek); 'Outlines of a Life' was reprinted in the magazine *Pemptousia* 14 (2004): 107-14, along with sixteen photographs of the elder taken at different stages in his career. See also Arch. Elisaïos, 'The Spiritual Tradition of Simonopetra', in *Mount Athos the Sacred Bridge: The Spirituality of the Holy Mountain*, ed. Dimitri Conomos and Graham Speake (Bern: Peter Lang, 2005), 181-99 (previously published in *Sourozh* 90 [2002]: 1-14); and, in the same volume, Alexander Golitzin, 'Topos Theou: The Monastic Elder as Theologian and as Theology: An Appreciation of Arch. Aimilianos', 201-42. Further information concerning the elder's life and work as a monastic leader can be gleaned from the pages of *Simonopetra: Mount Athos* (Athens: Hellenic Industrial Development Bank, 1991); and *Ormylia: The Holy Coenobium of the Annunciation* (Athens: Indiktos 1992).

7. Currently the Archbishop of Albania.

astery. Yiannoulatos told him to contact the new Bishop of Trikala, who, he believed, would be able to initiate the young man into monastic life.

Thus it was that Alexandros Vapheides was tonsured a monk on 9 December 1960 and given the name Aimilianos. Two days later, he was ordained to the diaconate, and, on 15 August of the following year (1961), he was ordained to the priesthood. After he had spent brief periods of time at various monasteries in the region of Meteora, the bishop finally placed him in the monastery of St. Vissarion, in the foothills of the Pindus Mountains. There he seems to have had a kind of spiritual crisis, followed by a profound religious experience, which radically transformed him and left its mark on all his subsequent work.

Like the dramatic conversion of St Paul, the elder emerged from that experience a different man, supremely energized, and single-mindedly dedicated to the revitalization of monastic life. In the wake of that momentous event, the elder was appointed abbot of Meteora, and given additional duties as diocesan preacher and confessor. He was a brilliant, mesmerizing speaker, and soon took the region captive, especially its young people, who flocked to hear him in great numbers. Many of them were attracted to monastic life with the elder, and the first tonsures took place in 1963. Others followed in rapid succession, and the young abbot was soon the head of a large and dynamic community. The growing pressure of tourism, however, made life at Meteora increasingly difficult, and thus in 1973 the elder, along with all of his monks and novices, accepted an invitation from the government of Mount Athos to repopulate the monastery of Simonopetra.

The character and meaning of all these events, however, only become clear in light of the elder's life-changing religious experience. Let us now turn to that decisive moment and consider it in detail.

To begin, it seems clear that the elder's sojourn at the monastery of St. Vissarion was a time of trial and testing. We can be fairly certain that he felt no great calling to monastic life, which for him was simply a stepping stone to ordination and missionary work. He was a bright, energetic young man with a future, and was not about to spend the rest of his life in a run down monastery in Thessaly. His monastic colleagues, moreover, offered him little inspiration, and it was not long before he was making plans to continue his studies in Germany. His bishop, however, would not hear of it, and told him that, for the foreseeable future, he was

not going anywhere. This was, then, a difficult time, marked by increasing isolation, a sense of loss, and perhaps disillusionment. It was followed, however, by a life-transforming event of enormous magnitude. What exactly happened? The elder's disciple and successor, Archimandrite Elisaios, tells us the following:

At the monastery [of St Vissarion], Fr Aimilianos was granted a revelation of the monastic life, or rather, a profound mystical experience of the light of God, which inundated him at the hour of the Liturgy. Henceforth, his every Divine Liturgy, prepared for by a long vigil, was a sublime experience of God's glory[...]. As a result, he resolutely made up his mind to partake of the ascetic tradition rather than to assume ecclesiastical duties in the world.⁸

A more detailed description of what happened is provided by the elder himself, in a story he told before a large, public audience in 1983. The story is allegedly about a 'certain monk he once knew', although it is in fact an account of the mystical experience that forms the central chapter in the elder's spiritual biography. As we shall see, it was an event that transformed a twenty-seven-year-old priest monk into a charismatic elder, and which would dramatically alter the structure and organization of life at Simonopetra.⁹

8. 'Spiritual Tradition of Simonopetra', 189.

9. The 'Story of a Certain Monk' has had a slightly complicated history of transmission and publication. It was first told in the context of a talk ('The Prayer of the Holy Mountain: Yesterday and Today'), given by Elder Aimilianos, on 24 April 1983 in the Metropolis of Drama. The English version of the story, which appears below, has been translated directly from the original 1983 recording. Note, however, that the 'Story of a Certain Monk' was *not* part of the elder's 1983 *written* text, but was delivered *ex tempore*, and thus it does *not* appear in the two earliest published versions of the talk, which were based, not on the recording, but on the written text, compare: (i) 'Le Mont Athos: écrin sacré de la prière de Jésus', *Le Messager Orthodoxe* 95 (1984): 7-18; and (ii) 'The Prayer of the Holy Mountain', *Hagioreitike Martyria* 3 (1989): 123-32 (in Greek). The English translations of the talk, published in (i) *SIAD* 1:301-22; and (ii) Archimandrite Aimilianos, *The Church at Prayer: The Mystical Liturgy of the Heart* (Athens: Indiktos, 2005), 45-63, are based on the 1995 Greek transcription (= *KL* 1:351-76), which, in

The 'Story of a Certain Monk'

Permit me to tell you [runs the story] about a certain monk I once knew. Just as all of us have moments of difficulty, he too was passing through a very critical period of his life. The devil had cast fire into his brain, and wanted to strip him of his monastic dignity, and make him a miserable seeker of alleged truth. His soul roared like breaking waves, and he sought deliverance from his distress. From time to time, he remembered the Prayer of the Heart, but it resounded only weakly within him, because he had no faith in it. His immediate surroundings were of no help. Everything was negative. His heart was about to break. How wretched man becomes when he is beset by problems! And who among us has not known such terrible days, such dark nights, and agonizing trials?

Our monk did not know what to do. Walks did nothing for him. The night stifled him. And one night, gasping for air, he threw open the window of his cell in order to take a deep breath. It was dark - about three o'clock in the morning. In his great weariness, he was about to close the window, hoping to get at least a few moments of rest. At that very moment, however, it was as if everything around him - even the darkness outside - had become light! He looked to see where such light might be coming from, but it was coming from nowhere. The darkness, which has no existence of its own, had become light, although his heart remained in the dark. And when he turned around, he saw that his cell had also become light!¹⁰ He examined the lamp to see if the light was coming from there, but that one, small oil lamp could not become light itself, neither could it make all things light!

Although his heart was not yet illumined, he did have a certain hope. Overcome with surprise and moved by this hope, but without being fully aware of what he was doing, he went out into the black courtyard of the monastery, which had often seemed to him like hell. He went out into

certain instances, does not accurately represent the 1983 recording. A more accurate translation is available in: 'La Prière de la Sainte Montagne', in *Le Sceau Véritable*, Catéchèses et Discours, vol 1 (Ormylia: Éditions Ormylia, 1998), 309-31.

10. Compare St Gregory of Nyssa, *Funeral Oration on his Brother Basil the Great*: 'One night, there appeared to Basil an outpouring of light, and, by means of divine power, the entire dwelling was illuminated by an immaterial light, having no source in anything material' (PG 46.809C).

the silence, into the night. Everything was clear as day. Nothing was hidden in the darkness. Everything was in the light: the wooden beams and the windows, the church, the ground he walked on, the sky, the spring of water which flowed continuously, the crickets, the fireflies, the birds of the night - everything was visible, everything! And the stars came down and the sky lowered itself, and it seemed to him that everything - earth and sky had become like heaven!¹¹ And everything together was chanting the prayer [i.e., of the heart], everything was saying the prayer.¹² And his heart strangely opened and began to dance; it began to beat and take part involuntarily in the same prayer; his feet barely touched the ground. He did not know how he opened the door and entered the church, or when he had vested; he did not know when the other monks arrived, or when the Liturgy began. What exactly happened he did not know. Gone was the ordinary connection of things, and he knew only that he was standing before the altar, before the invisibly present God, celebrating the Liturgy. And striking, as it were, the keys of both his heart and the altar, his

11. The 'descent of the stars,' and the subsequent union of heaven and earth (resulting in the celestialization of the terrestrial), is a kind of *hieros gamos*, which eliminates the distance between heaven and earth, and embodies definitively what was predestined and preexistent within God, namely the Divine Word/Name uttered in the Prayer of Jesus, to which one may compare the 'holy city of Jerusalem' descending to earth 'out of heaven from God in the splendor of the glory of God' (Rev 21.10).

12. The main ideas in this paragraph bear comparison with Elder Aimilianos's 1973 remarks on Ps 18.1: 'The Heavens declare the glory of God' (KL 3:210-11; 216-17; 224), which deal with the question of divine revelation in and through creation. In what seems an allusion to the courtyard experience, the elder notes that the 'awesome light, which reveals God as He is - the night which reveals the silent revelation of God - and the "mystical speeches and words" (i.e. the *laliai* and *logoi* of Ps 18.4) emphasized by Scripture: all of these: things fill the world, and you think you're hearing a single voice which speaks about God.' In a related passage, the elder associates Ps 150 (i.e. the lauds of matins) with mystical ascent: 'I see my mind rising again, even higher, to the summit of a great spiritual mountain, from where I'll call on all creation, on "everything that has breath" (cf. Ps 150.5), to hymn the Lord. With our arms raised aloft, we'll look around and shout: "Come you plants! Come you birds! Run you rivers! Come you seas! All together, the whole of creation, the whole of nature, praise the Lord!"' (KL 2:101-102).

voice resounded above, to the altar beyond the heavens.¹³ The Liturgy continued. The Gospel was read. The light was no longer all around him, but had built its nest within his heart. The Liturgy ended, but the song that had begun in his heart was endless. In his ecstasy, he saw that heaven and earth sing this prayer without ceasing, and that the monk truly lives only when he is animated by it. For this to happen, he needs only to cease living for himself.

Commentary

This remarkable narrative provides us with a rare glimpse of how a young monk was transformed into a charismatic elder. Embedded within this same narrative, moreover, is the foundation upon which the elder reconstructed the spiritual tradition of Simonopetra. The story of the monk, therefore, is a document bearing a double significance: on the one hand, it describes what is arguably the central moment in the life of Elder Aimilianos, and, on the other, it contains a kind of diagram for the vision of monastic life he put into practice, first at Meteora, and later on the Holy Mountain. Given its importance, then, it will be worthwhile to spend a few minutes carefully considering its basic features.

Perhaps the first thing that strikes us about this story is its biblical character. The progressive unfolding of the monk's experience closely corresponds to the pattern of divine revelation recorded in the Bible. This pattern, with which our story is deeply marked, is essentially a progres-

13. On the 'altar of the heart', compare St Maximos the Confessor, *Mystagogy*: 'The nave is the body, the sanctuary is the soul, and the altar is the intellect (*nous*)' (PG 91.672B-C); St Isaac the Syrian: 'You have made my nature a sanctuary for Your hiddenness and a tabernacle for Your mysteries, a place where You can dwell, and a holy temple for Your divinity' (trans. S. Brock, *The Syriac Fathers on Prayer and the Spiritual Life* [Kalamazoo, 1987], 349); St Gregory of Sinai, *On Commandments and Doctrines* 112: 'To eat the Lamb of God upon the soul's noetic altar is not simply to apprehend Him spiritually or to participate in Him; it is also to become an image of the Lamb as He is in the age to come' (*Philokalia*, 4:237; cf. p. 213, no. 7); St Nicholas Cabasilas, *On the Life in Christ* 5.9-10: 'Man is a type and image of the altar . . . and if he recollects himself and bends in on himself and bows down, that makes God truly dwell in the soul and makes the heart an altar. The ceremonies are signs of these things' (ed. M.-H. Congourdeau, SC 361 [Paris: Cerf, 1990], 18; trans. C. J. deCaranzaro [Crestwood, 1974], 151-52).

sion from darkness to light, followed by the revelation of God's word.

The darkness with which our story begins is both physical and spiritual. In it we see a solitary figure descending into the dark night of divine abandonment. This is therefore a kind of passion narrative, a crucifixion scene, during which the sun is blotted out, and we are enfolded in a thick, impenetrable darkness, such as that which settled on Sinai as a prelude to the establishment of God's covenant with Moses.

In the story of the monk, the darkness is suddenly interrupted by the appearance of a divine, unearthly light. In the language of the Bible, this light is the divine 'glory' (*kavod, doxa*), which typically manifests itself prior to the revelation of God's word. And this is what we see once again in the Sinai theophany, and in the visions of Isaiah and Ezekiel, namely: a progression from the vision of glory to the hearing of the word. This same pattern continues in the New Testament, pre-eminently in the Transfiguration of Christ, where the vision of the divine light precedes the sound of the voice of the Father (cf. Mk 9.2-7; Mt 17.1-9; Lk 9.28-36). And again in the conversion of Paul, which begins with a blinding light flashing from heaven, after which Paul hears a voice (Acts 9.3-4). Our story's narrative structure, then, which will continue to occupy us, is a movement from primal darkness to the light of revelation, measured in the distinctive cadences of sacred scripture.

The second thing that strikes us about the story is its deeply ecclesial character, which brings us to the question of charisma and institution. The movement from darkness to light does not terminate in the revelation of the word, but rather culminates in the communal celebration of the Divine Liturgy. The monk's experience, therefore, should not be construed as an instance of 'private mysticism,' set in motion by a psychological struggle resolved by the stars in a mystical union with nature. Like the conversion of Paul, what our monk undergoes is not simply an event in the life of a particular individual, but is rather an ecclesial event with far reaching implications. The subject who receives God's revelation is always, and can only be, the Church in its fullness. God's glory may be revealed to a particular individual, but always for the sake of the larger community: 'for if one member is glorified (*doxazetai*), all the members rejoice with it' (1 Cor 12.26).

That the narrative begins in the privacy of a monastic cell, of course, can hardly be denied. Such cells have long been understood as

a symbolic projection of the monk's body.¹⁴ Thus the monk's departure from his cell represents the burgeoning ecstasy of his mind; it marks a going outside of himself. (Much in the same way that the figure of Abraham, sitting outside his tent, was interpreted by the church fathers as an image of the mind in a state of ecstasy, awaiting the manifestation of God as Trinity.) Entering into the space of the courtyard, the monk sees the night overtaken by a light brighter than day. He beholds, as we said, the glory of God, the glorious majesty, which St Paul said is visible in creation as a whole, for those who do not darken their heart by turning away from the truth (Rom 1.19-23; cf. Wis 13.5).

Precisely at this very moment, however, the divine light flooding the courtyard becomes newly manifest to him, and at a much deeper level. Vision yields to hearing, and the monk listens in amazement, for he hears all of creation praising the divine name, singing the words of the Jesus Prayer. The glorious light of God, which lately dispelled the monk's darkness, is now revealed to be Jesus Christ himself, the 'light of the world' (Jn 8.12).

In response to this revelation, the monk's heart opens, and joins in the chanting of the prayer. The saving name of Jesus Christ, the name that is 'above all names' (cf. Phil 2.9), now comes to dwell deep within

14. See St John Climacus, *Ladder of Divine Ascent* 27: 'Strange as it may seem, the hesychast is a man who fights to keep his incorporeal self shut up in the house of the body ... The cell of a hesychast is the body that surrounds him, and within him is the dwelling place of knowledge' (PG 88.1097CO). See also the response of St Silouan of Athos, when asked why he did not relocate to a cave, in order to avoid the trouble and noise created by visitors to the monastery: 'I *do* live in a cave: my body is the cave of my soul, and my soul is a cave of the Holy Spirit' (cited in the Athonite periodical: *Hosios Gregorios* 30 [2005], 24). Following Elaine Scarry, the *furnishings* of the cell, which are themselves 'forwardings' or 'projections' of the self outward. 'The simple triad of floor, stool, and mat, for example, makes spatially and therefore steadily visible the collection of postures and positions the body moves in and out of, objectifies the three locations within the body that most frequently hold the body's weight, objectifies its need continually to shift within itself the locus of its weight, objectifies, finally, its need to become wholly forgetful of its weight, to move weightlessly to a larger mindfulness', *The Body in Pain: The Making and Unmaking of the World* (Oxford, 1985), 39

the centre of the monk's being. He has received the gift of the Prayer of the Heart.

But even this is not the end of the story. As the monk's progression from his cell to the monastery church suggests, the revelation of the Prayer of the Heart is an event that does not stand on its own but is connected to the liturgy. The gift of the Jesus Prayer functions, not as an end in itself, but rather as a prelude, an overture, a rite of passage to the celebration of the Divine Liturgy. The courtyard event, in other words, functions as a kind of matins service, in which creation literally responds to the call of the Psalmist: 'Praise Him all you stars and the light - Let everything that has breath praise the Lord' (Ps 148.3; Ps 150.5, i.e., the lauds, read or chanted at every matins service).

This liturgical interpretation of the courtyard event finds support in a series of comments the elder made in 1975 regarding the daily celebration of the matins service (*orthros*). The meaning of that service, he believed, was summed up in the words of its initial, psalmic hymn:

The first part of the matins service is strongly marked by the expectation to see God in the darkness. And this is the case until the moment when the words of that beautiful hymn break forth: 'The Lord is God and has appeared unto us' (cf. Ps 117.27). We must love this hymn, and intensely experience it when we hear it chanted, but within our hearts, because this is the meaning of matins: the vision in light of the God who can be seen.¹⁵

In this passage, the inner meaning of the matins service becomes clear in light of the vision of God. Here, instead of undermining or invalidating the rituals of the Church, mystical experience confirms and authenticates them. If we think of the charismatic individual as an anti-institutional radical or revolutionary, we are forgetting that, more often than not, his radicalism is balanced by an equally strong conservatism. In and through his religious experiences, the mystic rediscovers the inner meaning of the sources of traditional authority. In seeking to understand and convey the content of his experience, the mystic finds his way back to language, to

15. 'Preparation for Worship' (a spiritual talk given to the priest-monks of Simonopetra, 5 January 1975) (= *KL* 4:116).

devotion, and to liturgy, which is also the way to community. It was thus one of Elder Aimilianos's most deeply held convictions that mystical experience and liturgy are dynamically related. The liturgy of the church always implies and includes the living liturgy of the individual's existence, and thus there can be no ultimate separation of charisma from institution, of spirituality from organized religion, or of private from corporate forms of prayer. In the elder's own words: 'It is pointless for me to go to church if I am not continuously at prayer. And it is pointless for me to pray if I have no part in the liturgy and the sacraments . . . There is no church without prayer and no prayer without church.' Indeed, prayer and liturgy are not simply interdependent, but like 'faith' and 'works', neither can be said to exist in separation from the other.¹⁶

This principle is closely related to the elder's remarks on the meaning of the daily matins service. There, as we saw, the experience of God in prayer was directly related to liturgy, because liturgy in various ways represents that experience, and in a certain sense is that experience. Liturgy and worship grow directly out of the experience of revelation, because the revelation of God's glory is always necessarily answered by the glorification of God. As in the eucharist, God's gift to man, and man's return of that gift to God, become inseparable.

The Elder's Synthesis

As we have seen, the mystical experience described in our narrative unfolds as a progression from the cell to the liturgy. And it was that experience, that progression, elevated to the level of a structural principle, which became the basis for the elder's renovation of monastic life. In general terms, each monk was now to spend several hours in his cell, devoting himself to the practice of the Jesus Prayer, in preparation for the sacramental encounter with God in the liturgy.

Here, however, the elder had a problem. On the Holy Mountain, the great monasteries were not designed to support a life of hesychastic contemplation. For one thing, they were too noisy; there was too much activity, and never enough time: long services, visitors, and various chores

16. 'Catechism on Prayer' (given at Simonopetra, on 4 February 1974, shortly before the beginning of Great Lent) (*KL* 1:227, 230; *SIAD* 1:196, 198; and *The Church at Prayer*, 9, 44).

consumed most of the day, and often there was barely time left over for a few hours of rest. Those who wanted to devote themselves to inner prayer normally went off into the Athonite wilderness, either alone, or in the company of one or two like-minded colleagues.

The elder, therefore, was faced with the challenge of introducing the intoxicating wine of mystical prayer into the sobering wine-skins of a large, community monastery. The wine was precious, and not a drop of it could be lost, but neither could the skins be broken. In order, then, for both to remain intact, the elder introduced a series of subtle yet significant alterations to the daily programme. The focal points of that reorganization were, in the first place, the monk's nightly rule of prayer, and, second, the daily, communal celebration of the Divine Liturgy.

To begin with, the monk's rule of prayer was expanded into a lengthy vigil of four to six hours in duration. This had always been the practice among solitaries and small groups of hesychasts, but never in the great monasteries, where the rule of prayer was often limited to rising an hour or so before the morning service, and performing a limited number of bows and Jesus Prayers. Now, however, the bulk of the night was to be spent in prayer and devotional reading. Special attention was given to the spiritual study of the Old and New Testaments. To this could be added: meditation on the hymns from the coming day's services; the reading of saints' lives; and the writings of the Church Fathers. The monks also had to perform a large number of ritual bows, often running into the many hundreds, although the exact figure depended on one's age, health, and the kind of workload that one carried during the day. The main emphasis of course was on the Jesus Prayer, and here, too, the number of recitations varied from monk to monk.

Consonant with the principle of progression from the cell to the church, the labour of the nightly vigil was undertaken in preparation for the Divine Liturgy, which was now understood to be the exalted locus of divine revelation. Consistent with this belief, the elder developed a liturgical culture in which worship was a vibrant, dynamic, and joyful experience. Among other things, he liberated church services from various accretions that had added to their length and obscured their primary meaning. For example, readings from the *Evergetinos*, or the *Gerontikon*, were removed from the matins service, and assigned to be read by each

monk in his cell.¹⁷ The matins was further streamlined by chanting only a portion of the canon (i.e. the 1st, 3rd, and 9th odes), the remainder being read by the reader. Supplicatory canons to the Virgin were removed from the liturgy and the end of vespers, and chanted on alternate weekdays before the morning meal. The Divine Liturgy itself became a grand affair, chanted every day in the main church by two full choirs, with the entire community present, making every day a kind of feast day. It had been a long time since Mount Athos had seen anything like this.

In allowing his mystical experience to be the leaven that transformed an Athonite cloister, the elder's aim was always the same: to create conditions whereby his monks can have their own experiences of God. And if mystical experience had led the elder to the liturgy, it was now the liturgy that was leading others to mystical experience, understood as a sacramental encounter with Christ. The basic principle was, and remains, clear: 'the time of liturgy is the time of revelation, in proportion to one's preparation in the cell.'¹⁸ At Simonopetra, the programme established by Elder Aimilianos enables one to learn by experience that the Prayer of the Heart and the liturgy of the church are located on a single continuum. And this is because the elder's experience itself was marked by a force that pulled him into the centre of established, public worship, in a manner that took nothing away from contemplation and silent prayer, but which rather showed how they are two aspects of a higher synthesis.

Finally, it is interesting to note that the disciples of the Elder Joseph, in moving from their small brotherhoods into large monasteries, also adapted, in their own way, the spirit of hesychasm to the institutional framework of an Athonite cloister. Thus, both the internal and external sources of the Athonite revival had very much the same spiritual aims and faced the same organizational challenges.

In 1995 Elder Aimilianos began to suffer from an increasingly debilitating illness, and in the year 2000 he was succeeded as abbot by his disciple, Archimandrite Elisaïos. The elder currently resides at the convent he founded in Ormylia.

17. The *Evergetinos* and the *Gerontikon* are multi-volume anthologies of instructive and edifying monastic sayings and stories.

18. Arch. Elisaïos, from the prologue to *KL* 4.xiii.

Conclusion

As we saw at the outset of this paper, there is a general consensus that the renewal of life on the Holy Mountain would not have taken place without the decisive role played by charismatic elders. With the passage of time, however, most of those inspiring figures have left the stage, and we may therefore wonder what the future will be like without them. Simply put, can life go on now that the *abba* has left the abbey? To this question my answer is both 'Yes' and 'No.' Let us begin with the latter.

Some historians believe that monasteries rise and fall on something like a 100-year cycle, from the time of their establishment by a charismatic founder, through a period of initial growth, followed by steady decline. On these terms, the Athonite revival has already reached its peak, and is currently on a kind of plateau, if indeed it has not already begun the inexorable process of decline. Gone (we often hear it said) are all the great pioneers and founding fathers; gone are the enlightened teachers and the visionary leaders. We are now living in the age of their successors. The drama, it seems, has reached its denouement.

Shakespeare scholar Marjorie Garber says that, at the end of most of Shakespeare's tragedies, the audience is left with mixed emotions.¹⁹ The great tragic heroes, with their experiences, excesses, their eloquence, passion, and magnificent suffering, are all replaced by figures of lesser emotional scope, though often of far greater practical and political acumen. And thus there remains a sense in which the restoration of the political world brought about by the successors cannot fully compensate for the disappearance of those great figures from the stage. Who, after all, wants Malcolm after Macbeth? Or who can be satisfied with Octavius after Antony and Cleopatra? Or with the likes of Edgar after King Lear?

Mixed emotions, then, along with a diminished sense of life, seem to be the best that humanism can do when faced with the loss of a gifted leader or teacher. In his farewell to Virgil, Dante can only shed tears (*Purg.* 30.49-54). This latter episode suggests that, outside the body of the Church, charismatic authority is a transitory phenomenon, a fleeting experience, against whose traumatic loss there is no antidote.

But when we reframe the question from a point of view within the ecclesial community, we encounter a rather different experience of cha-

19. Marjorie Garber, *Shakespeare After All* (New York, 2004), 110.

risma and its transmission across time. To be sure, this community also knows the sorrow of loss, such as that which surrounded the departure of the prophet Elijah.²⁰ But Elijah bestows upon his disciple and successor (whose name in Greek is 'Elisaïos') something that Virgil could never give Dante, namely: a double portion of his prophetic charisma (4 Kgs 2.1-14).²¹ This *amplification* of charismatic authority, from the first generation to the second, would seem to suggest that religious communities do not simply survive the loss of their charismatic founders, but may equally go on to thrive and increase without them. And though inevitably subject to change, they will nevertheless manage to continue the work of their founders. And thus there continue to be Christian communities in Corinth and Thessaloniki, nearly 2000 years after the death of the Apostle Paul.

If charismatic elders were self-appointed figures promoting personal agendas and idiosyncratic views of the world, we would not expect their work to survive long after their deaths. But like prophets and apostles, such elders are called by God, who invests them with a particular mission, and gives them the means to carry it out. Here the connection of mysticism and conservatism that we mentioned earlier comes to the fore. The reception of charismatic gifts is not a threat to institutional religion, but rather an event that is *constitutive* of community and the source of much of its ongoing vitality.

The presence or absence of charismatic figures in any given historical period is probably best ascribed to the mysterious workings of providence, the magnitude of which is ultimately beyond our comprehension. Seemingly out of nowhere, and contrary to all expectation, such figures appeared on the Holy Mountain, where they guided the monasteries through what was perhaps the greatest crisis in the Mountain's thousand-year history, namely: a critical confrontation with, and response

20. See also St John Climacus, *Ladder*, Step 4 (On Obedience): 'False children are glad when the teacher is away, but the genuine think it a loss.' (PG 88.705D).

21. 'As they were crossing over, Elijah said to Elisaïos, "Ask what I shall do for you, before I am taken away from you." And Elisaïos said: "I pray you, let me inherit a double share of your spirit." And Elijah said: "You have asked a hard thing; nevertheless, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so." (2 [LXX 4] Kgs 2.9-10).

to, the challenge of modernity. And they met this challenge largely by embodying the form of the Gospel that was appropriate, and indeed necessary, to the conditions and circumstances of that particular time and place. In so doing, they served as bridges between the old Athos and the new, between the Mountain's past and its future, and it is principally because of them that today there continue to be large numbers of young people on the Holy Mountain.

Among those God-given elders was Elder Aimilianos, whose aim was not to 'seek his own' (cf. 1 Cor 13.5), but on the contrary to 'cease living for himself'. Like a Socratic midwife, the elder's aim was not simply to inspire, entrance, and intrigue, but to help bring his disciples to spiritual birth in Christ, to espouse them to Christ. In the same way that a doctor is not the source of health, but can assist in the recovery and maintenance of health, so too the elder was not himself the source of spiritual birth or betrothal, but rather assisted in relocating others within their relationship to God. He wanted his disciples to have their own experiences of God, and for that he knew they needed to be free.

In the words of Archimandrite Elisaïos: 'The elder never used his word to impose upon his disciples stereotypes of the monastic life, or force them to imitate his own manner of approaching God. But in a spirit of exceptional freedom and breadth of mind, he offered them a spiritual education.'²²

In terms of his educational strategy, the elder's emphasis on freedom led him, in the first place, to discourage any kind of psychological dependence on his person. On this he was uncompromising. Those who sought to drag him into the arena of their fallen emotional life, or manipulate him by means of their anxious, self-centred dilemmas, were normally told to 'do whatever they wanted'. He also spoke frequently of his departure, and challenged his disciples to live their lives as if he were already gone, because tomorrow, he told them, he would be.²³ To teach is to liberate: to school the disciples for departure. And a valid master

22. 'Spiritual Tradition of Simonopetra', 195.

23. Compare St George of Maleon who predicted his death three years in advance, and prepared his disciples to 'live without the visible presence of their spiritual father,' cited in Hieromonk Makarios, *The Synaxarion*, vol 4 (Ormylia, 2003), 323 (4 April).

should, at the close of the story, be alone. And this is why he would often say that the best thing a spiritual father can do for his disciples is to fail them, so that they may be free to turn directly to God, and place their trust entirely in him. This was pedagogy for the future.

And that this pedagogy was successful became increasingly apparent during the extended interval between the elder's departure from the monastery in 1995 and the election of a new abbot in 2000. As one can easily imagine, periods of administrative transition, along with the vacuum of power created by the departure of a strong leader, are normally times of tension, divisiveness, and political factionalism. Thus the succession of an abbot is often a time when members leave a community, or when the community ceases to function entirely.²⁴ At Simonopetra, however, events unfolded differently, and the transition took place with relatively few problems and no attrition in membership, even though, as I said, the process took more than half a decade. To many observers, the exemplary behaviour of the disciples was a sign that their teacher was indeed a holy man.

Since then, Elder Aimilianos's vision has continued to flourish under the leadership of his disciple, Archimandrite Elisaïos, who, like his biblical namesake, Elisha, has inherited the mantle of his teacher along with his charismatic authority (cf. 4 Kgs 2.1-14). Whether or not such happy reports will continue through the third and fourth degree of succession is of course another question. But let us not forget that 'here we have no lasting city' (Heb 13.14), and we should not seek from the future what eternity alone can give.

Freedom, then, is at the centre of the elder's spiritual pedagogy, and thus we are not surprised to find it at the heart of his synthesis of hesychasm and cenobitic monasticism. Life in a monastery is obviously a life lived in common with others: in that sense it represents the gathering (*synaxis*) of the Church. But with respect to the monk's nightly vigil, the elder did not impose a single, uniform rule indiscriminately on all the monks. Instead, the form of the nightly programme was, and continues to be, determined by the needs and abilities of each monk. In his recom-

24. One thinks, for example, of the crisis in community life that followed the death of St Pachomios, on which, see the Life of St Pachomios, in *Pachomian Koinonia*, vol 1 (Kalamazoo, Michigan: Cistercian Publications, 1980), 188-197.

mentations to the Church of Greece for the renewal of monastic life, the elder maintained that the 'daily programme should not be a steam-roller, expunging people's characters and quashing their personalities ... the person should not be stifled, the personality should be cultivated, the individual understood.'²⁵

The elder's union of hesychastic prayer with a dynamic, experiential approach to liturgy, is a form of monastic life that surely points in the direction of the Mountain's future. At Simonopetra the elder's vision continues to speak directly to young people, who come from all over the world, interested in monastic life. Most of them are seeking to cultivate the inner prayer of the heart in the context of a supportive, worshipping community. In more general terms, the elder's balance between freedom and community may likewise be the chord that will continue to resonate among future generations, not only on the Holy Mountain, but across Europe and North America, where we live with increasingly unrestrained freedom, and a growing lack of community. We long for community, for a sense of home, of intimate belonging, but we recoil from the slightest suggestion that our freedoms may somehow be compromised or curtailed. We crave intense, self-affirming experiences, but we want them unencumbered by ethics. Thus we are not likely to be attracted to, and indeed may be repelled by, a religious tradition governed by a seemingly oppressive system of rules established in the Middle Ages.

At a practical level, most of us will not be able to assume the degree of bodily discipline and self-denial required, not by Orthodox monasticism, but by the radical message of the Gospel. In order for that to happen, the elder knew that we need first to experience the glory of God and his holiness; to undergo, like the monk in the story, a kind of conversion; a revelation that shakes up our whole person, after which all things become possible. Now I can work, now I can pray, now I can renounce myself and offer my life in sacrifice, because that is how I respond to the revelation of God's glory, his holiness, and his love. Love makes it possible to forget about ourselves; it takes us out of ourselves; it stops, for a

25. 'Means of Renewing and Reviving the Monastic Ideal' (Athens, 23-24 October, 1970) (= *KL* 1:51; *SIAD* 1:37); 'On the Preparation of an Internal Regulation for the Monasteries of the Church of Greece' (Athens, 7 February 1973) (*ibid.* 98/77).

moment, the torrent of our selfhood. It leads us out into the night, into the stillness, and into the light; it opens our hearts as we walk across the courtyard, and with songs of joy it ushers us into the mystery of its spiritual banquet.

EDITORS' NOTE: On May 9 (April 26), 2019 our beloved Elder Aimilianos fell asleep in the Lord. Through the prayers of our holy Father, Lord Jesus Christ our God, have mercy on us!



4. Orthodox Mystagogy: A Brief Introduction

At the foundation of the entire Orthodox liturgical experience stands the earthly temple. There is no experience of the heavenly liturgy and of the liturgy of the heart outside or without the earthly liturgy. The mystagogy, a favorite word of the east after Methodius, Clement, and Origen, is the name given to the experience of the three temples (heaven, earth, and heart). First we could say that mystagogy is the experience of the three temples at once. But then this may wrongly suggest that mystagogy is a static thing or an analysis. On the contrary, the word "mystagogy" itself (literally "to lead into mystery") points to anything but a static reality. Mystagogy does not relate to the liturgical space in and of itself, as a mere location, theorized and abstracted, but in its dynamism, as each one of its spaces relates to the others, points to another, and leads to another. Briefly put, mystagogy experiences the holy place in holy time. One could say that mystagogy is the merging of time and space.

This complex understanding of holy space and holy time should not be surprising at all, nor should it be seen as too sophisticated for the ancients. On the contrary, it is modernity that has brought about a lack of sophistication that is tantamount to the end of mystagogy. As one famous sociologist noted, the dissociation between time and space is of very recent making:

Modernity starts when space and time are separated from living practice and from each other and so become ready to be theorized as distinct and mutually independent categories of strategy and action, when they cease to be, as they used to be in long premodern centuries, the intertwined and so barely distinguishable aspects of living experience, locked in a stable and apparently invulnerable one-to-one correspondence.¹

Moreover, modernity has made this leap only to watch collapse the very "institution" of wholesome living experience. As we liquified and separated realities around us, our souls followed suit in the same liquefaction

1. Zygmunt Bauman, *Liquid Modernity* (Malden, Mass.: Polity, 2000), 8-9.

and fragmentation.²

The Orthodox time-space continuum that is presented here (as I see it) comes from times much earlier than these modern dissociations. Its earliest roots lie within ancient Judaism, specifically the Judaism we call of the Second Temple, between roughly 515 BC and AD 70.

The following time meditation of Fr. Alexander Schmemmann is a very good start for the answer to the question "what is time?":

This morning during Matins I had a 'jolt' of happiness, of fullness of life, and at the same time the thought: I will have to die! But in such a fleeting breath of happiness, time usually 'gathers' itself. In an instant, not only are all such breaths of happiness remembered but they are present and alive—that Holy Saturday in Paris when I was a young man—and many such 'breaks.' It seems to me that eternity might be not the stopping of time, but precisely its resurrection and gathering. The fragmentation of time, its division, is the fall of eternity. Maybe the words of Christ are about time when He said: '...not to destroy anything but will raise it all on the last day.' The thirst for solitude, peace,

2. In contrast, the insight of St. Dionysius the Areopagite can be summarized as follows: there is no holy person without holy place, and there is no holy place without *τάξις*, without liturgical order/hierarchy. A note must be made here about modern sensitivities, which modern theology adopts and reflects uncritically. Having made the major shift to what ends up being a perpetually self-doubting or at least self-deprecating epistemology ("how do we know what we know about God"), modern theology is tempted to claim or solve "holy place" philosophically and/or linguistically. In the absence of the concreteness of the liturgy (and without the aid of liturgical studies grounded in mystagogy), modern theology is left only with concepts and language, is reduced to philosophy and linguistics about God. Self-defining as speech about God (as opposed to the ancient speech from God), it has long lost the sense and experience of the three temples, and with them the sense and experience of the Holy of holies. Part of a culture that has lost the concept of "holy place," that no longer relates to church mystagogically, but rather aesthetically and "theologically," modern theology has thrown out liturgical order once it has reduced it to clericalism and power play. From this fatal and proverbial baby and bathwater move it recovers only through concepts and language, which then devolve into aesthetics (speaking, writing, singing, praying, and building to its own beauty standards) and ethics (Bauman's "strategy and action").

freedom, is thirst for the liberation of time from [death], from hustle; thirst for the transformation of time into what it should be—the receptacle, the chalice of eternity. Liturgy is the conversion of time, its filling with eternity. There are two irreconcilable types of spirituality: one that strives to liberate man from time (Buddhism, Hinduism, Nirvana, etc.); the other that strives to liberate time. In genuine eternity, all is alive. The limit and the fullness: the whole of time, the whole of life is in each moment. But there is also the perpetual problem: What about the evil moments? Evil time? The terrible fear before dying of the drowning man, of the man falling from the tenth floor about to be crushed on the pavement? What about the tears of an abused child?³

Our Orthodox Tradition talks about two types of time: chronological and non-chronological, or death and eternity in the words of Fr. Schmemmann. These are expressed by two different Greek words, *chronos* (χρόνος), whence chronology, and respectively *kairos* (καιρός).⁴ Chronological time is the measure of change, the trip between birth and death. Therefore in a sense it is the time of being in this world. Yet it is also the time that we want to escape. In it we not only grow up and enjoy our good and even blissful moments, we raise our children, we watch our beloved ones around our table, but in this time we also grow old, we suffer, we lose, we see our loved ones die, we fail, we break, and eventually we face our own mortality. This time is therefore not evil in and of itself, but it needs redemption, it needs to be folded, rolled up, or rather summed up into the *kairos*. This summation happens in terms that need a sketch.

Chronology

The Orthodox calendar is built around different cycles of chronological time. The basic cycle is the day. It contains two periods, night and daylight. The day begins with the night, at 6:00 p.m. (according to our reckoning). Night is divided into four parts called watches: evening

3. *The Journals of Father Alexander Schmemmann 1973-1983* (Crestwood, NY: St. Vladimir's Seminary Press, 2000), 78.

4. The most insightful analysis of these is in St. Basil's *Hexaemeron*, homily 1. See also Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Crestwood, NY: St. Vladimir's Seminary Press, 1976), 102.

watch (6 p.m. to 9 p.m.); midnight watch (9 p.m. to 12 a.m.); cock-crow watch (12 midnight to 3 a.m.); and morning watch (3 a.m. to 6 a.m.). Daylight begins at 6 a.m. (our reckoning) and it, too, is divided into four periods called hours: First Hour starts at 6 a.m.; Third Hour starts at 9 am; Sixth Hour starts at noon; and Ninth Hour starts at 3 p.m.

The second chronological cycle is the week. It begins with Sunday, the first holy day of the week, and ends on another holy day, the Sabbath. Both these days are days of rest, at least among the more traditionally Orthodox. One of the eight tones that are the basis of our chanting is appointed to each week.

The third and largest cycle is the year. The calendar year, which frames the immovable feasts (feasts which always fall on the same date from year to year) begins in September. This beginning used to be on September 23 (the conception of St. John the Baptist), the last major feast of this calendar being his beheading on August 29, but around the eight century, with the stabilization of two major Marian feasts (the birth of the Birthgiver of God on September 8 and her dormition on August 15), the beginning of the calendar was moved to September 1.⁵ With this change the calendar is now flanked by these two feasts: at the beginning of the year we are born with her, at the end we die with her. Yet the greatest feast is movable, not immovable, Pascha or Easter. It occurs on the first Sunday after the first full moon after the spring equinox and it is *this* feast, not September 1st, that determines the counting of weeks. The whole cycle of weeks and tones begins on the first Sunday after Pascha (therefore on the evening of the preceding Saturday in our counting). That is week and tone one and, week by week, the sequence continues through the successive tones repeatedly, one to eight and then again one to eight.

The Orthodox calendar is then mixed luni-solar. The calendar year is determined by the sun, but the most important feast, Pascha or Easter, and the counting of weeks are determined by the moon.

Space and place

Space also is of two types: distance space and non-distance location. The first one we call space (χώρα), the second we call place (τόπος). Just as

5. See Archb. Job Getcha, *The Typikon Decoded* (Yonkers, NY: St. Vladimir's Seminary Press, 2012), 61.

kairos sums up and redeems the chronos, so too place redeems space, it sums it up, collapsing all distances. If space is where chronos happens, place is where kairos exists and kairos is the time of the place. Both kairos and place converge or coincide in the temple: the temple is the kairos and the place. Each one of the three temples, heavenly, earthly, and of the heart, is kairos and place, but they correspond to one another, therefore the following points apply to all three equally. Patterned after the Jerusalem Temple, this earthly sacred place is split into three sequential rooms: the narthex, the naos or the Holy, and the sanctuary or the Holy of holies.

In architectural modernizations and rewritings of the ritual, by-and-large we have lost the mystagogy of the sacred place, its revelation of higher realities. "Mystagogical" literature, literature that explains the earthly temple and which flourished in the East until the fifteenth century, has seen in the liturgical space-time continuum deeper space-time meanings.⁶ The following notes amount to a very brief overview of what these texts put forth (and we are in danger of losing):

The outside is the space, which needs redemption. The three sequential rooms are stages of the redemption of space, in other words *stages of the transformation of space into place*. This is what these stand for, along the dimensions of the temple, from outside toward the sanctuary:

1. Cosmological dimension: hell, earth, heaven, God's throne;
2. Anthropological dimension: death, body, soul, nous/heart;
3. Ascetical-mystical dimension (spiritual maturation): sin, purification, contemplation, vision of God and union with God.
4. Historical-revelational dimension: outside world, old testament,⁷ new testament, eschaton/Kingdom/kairos.⁸

The rituals mark *this space-place progression*:

6. Some of the authors of mystagogies are: St. Dionysius the Areopagite (particularly *Ecclesial Hierarchy* and *Celestial Hierarchy*)-5th century, St. Maximus the Confessor (*Mystagogia*)-7th century, St. Ghermanos of Constantinople (*Ecclesiastical History and Mystical Contemplation*)-8th century, Nicholas and Theodore of Andida (*Protheoria*)-11th century, St. Nicholas Cabasilas (*Commentary on the Divine Liturgy*)-14th century, St. Symeon of Thessalonika (*Explanation of the Divine Temple* and *On the Sacred Liturgy*)-15th century.

7. See comments in 5.C on "this is my blood, the blood of the new testament."

8. Once an *iconographic program* emerged (around the sixth century), it also reflected this progressive structure of the temple. The façade or back wall of the

1. The renunciations before baptism are done at the door of the first room, the outside door, where the world of sin/death/hell is left behind. The renunciations at baptism are the last time one faces west (sin, darkness, death, hell); the reorientation toward east, toward Christ, is final. From now on one does not fight sin, evil, darkness, hell, only Christ does so and He has already won (traditionally the Cross on Golgotha was thought to have faced west). From now on one only faces toward Him, the Light, Life, Everything.
2. Confession, betrothal are done in the narthex, as they are services of purification and of the body.
3. The crowning, baptism itself, chrismation, and funeral are done in the naos.
4. The most important of these progressions, which goes all the way, is the entrance into the church from outside at Easter, which is the beginning of the longest cycle (yearly) and therefore the most important feast. This progression shows forth or actualizes the descent into hell and the taking of the world from hell to heaven. As we begin the services that lead to the Liturgy, at midnight we make a procession out of the church, of the holy place, all the way outside, into chronology, death, into ourselves, carrying candles, light, piercing the darkness of our own brokenness with God's luminous face, and filling it up with Him.

Yet, during the ritual *these locations are constantly crossed* in both directions in processions from space to place and from place to space, as if in a constant turning of space into place and vice-versa. There are many exits and entrances out of the Holy of holies, going through the differ-

porch is eventually dedicated to the last judgment and the rest to Old Testament scenes, starting with the fall. The holy has New Testament scenes, Old Testament prophets (equivalent to evangelists) and icons of martyrs, while the sanctuary, if it does have any icons whatsoever (as the place of vision it need not have), has depictions of the Liturgy/Eucharist (including Old Testament forms of it), visions/visionaries (for example, Transfiguration), or feasts/events that show the transcendence of time and space (the Birthgiver of God larger-than-heavens, the Resurrection etc.).

ent rooms. For example, censings (standing for the Spirit; see prayer of blessing of incense), which usually begin in the sanctuary, come either out into the naos or all the way into the narthex, reaching deep into space, only to return to place again. The same way the Gospel (standing for Christ) is taken in procession all the way to the end of the narthex and then brought in again. All these processions and returns (as St. Dionysius the Areopagite explains) represent God's loving and selfless goings-out of himself for us and toward us, and returns into himself with us.

This progressive place corresponds to a *progressive time*. The whole of history/chronos is remembered or commemorated in the different liturgical cycles and is summed up and redeemed into the kairos of the sanctuary.

1. The daily cycle, beginning and ending with the evening, in a way covers the whole time, beginning to end/eschaton. The services of this cycle cover all the parts of the day except for cock-crow. They are all done in their entirety in monasteries, but not usually in parish churches. There are seven daily services: Vespers, (a small service called compline is done here just before going to bed,) Midnight, Matins, 1st hour, 3rd hour, 6th hour, and 9th hour. These have been and should be served in their respective locations, and not all in the sanctuary.
 - a. Vespers (first service of the day, in the evening) is served in the naos in front of the Holy Doors, with entrances and exits into and from the Holy of holies (the kingdom). It commemorates the whole of the pre-incarnational history, but with a procession out of and into the sanctuary and narthex with the incense. Christ does appear to people, but His presence is still veiled, as it is in the Holy of holies of the Jerusalem Temple. Vespers ends with "Now set free your servant," which is the last hymn of the old testament.
 - b. Matins (morning service) begins in the naos in front of the holy doors, but the incarnation is commemorated when Psalm 117:27,26 is sung: "The Lord [who is Christ] is God and has appeared to us! Blessed is he that comes in the name of Lord!" This is the Chris-

tophany hymn *par excellence*.⁹ From that point of Matins on, the priest serves within the holy of holies (the kingdom), from before the holy table, but with processions in and out of the sanctuary, of course. The doors of Paradise are now open. This crossing over into the new testament explains why the Gospel is read later on in the service of Matins and why there is no Gospel reading before this moment in the daily cycle. The Gospel is always resurrectional, so by this time the whole divine plan has been accomplished (death, burial, resurrection, ascension).

- c. The Hours and the Compline are served in the narthex.
2. When it comes to the weekly cycle, each day builds up toward Saturday and Sunday, which are preceded by the day of preparation—Friday. This cycle too commemorates the whole of history. Monday honors the earliest creation, the angels. Tuesday is dedicated to the physical creation and the pre-incarnational times, the prophets and especially the greatest of the prophets, John the Forerunner. Wednesday is dedicated to the Cross. Thursday honors the Apostles and Hierarchs. Friday is dedicated to the martyrs. Saturday is dedicated to all the saints, especially the Mother of God, and to the memory of all those fallen asleep. Sunday is dedicated to the Resurrection.
3. The yearly cycle is marked by feasts, but all feasts point toward Pascha or Easter.

Kairos and topos

Yet this entire gradual redemption of the space-chronos stops short of the perfect topos-kairos. The whole time and space are summed up and redeemed, are eternalized and un-distanced, become kairos and topos in the divine Liturgy, the service when we commune with God, that is with

9. This is the reason for which these reversed psalm verses are sung at communion, at Liturgy before the Apostle (facing the holy gifts), are the introit on Palm Sunday, etc

Christ's body and blood. The Liturgy can be celebrated only once a day.¹⁰ The divine Liturgy is the only service to be done entirely in the Holy of holies, in the place and in the kairos, or in one word, in the Kingdom (of course, with processions). We envision the Liturgy as the gathering up of time in an all-encompassing moment, into kairos, and of all space into one all-encompassing place, the place.¹¹ Here are just a few expressions of this redemption of space and time in the Liturgy:

1. At Proskomidi what is on the diskos is the whole cosmos, as the prayers make clear: the whole created order, all the angels, all the living, all the dead, from all times and places. All the commemorated are only to be soaked in Christ's blood and melt into Him, becoming one in Him, Who is now all in all.
2. When the liturgy begins the deacon says "It is time (kairos) for the Lord to make." It is as if to say that when God makes, kairos or eternity happens.
3. All the movements of the priest around the holy table go counter-clockwise, left to right, against time, just like the movement of the High Priest in the Holy of holies in the Jerusalem Temple.
4. At the first entrance into the Holy of holies, the priest prays: "Master, Lord our God, who have set upright in the heavens orders and armies of angels and archangels for the liturgy of your Glory, cause that with our entrance there be an entrance of holy angels, co-liturgizing and glorifying your Goodness with us." This marks a union of heaven and earth.
5. After the words of institution, just before the consecration of the gifts the priest says "Remembering this saving commandment and all that have been done for us—the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming again." Now, from within eternity, even the second coming is

10. That is how many times eternity needs to touch time to make it eternity.

11. As the Liturgy prayers indicate, it recapitulates all spaces and all time, or rather it takes the whole space-time continuum into the Kairos-Place *καιρός-τόπος* (the continuum of non-chronological "time", the kingdom "now", and the place that is placeless, or contains all place).

revealed as accomplished.

6. The community is now praying with all the dead of all times, past and future, as the special petition at all-souls Saturdays elucidates.
7. The "dismissal" of the Liturgy (rather a "going-forth," as the prayer at the end says) takes that transcendentalized space-time back into the world, fills the world with it, only to restart the process procession-return again.

As a necessary side note, all of this detailed exposition of meanings is not meant to suggest that the liturgy was worked out programmatically, methodically, or as a matter of methodology, in order to reflect these meanings or dimensions like worked-out intellections. On the contrary, in our view the liturgy coalesced over the life of the Church precisely as an expression of the life of Christ in the Christian soul. Simply put, the liturgy expresses inner realities, realities of the heart, which themselves express heavenly realities, some revealed in the Scriptures (such as the architectural pattern of the temple, Christ as the Glory seated in the sanctuary, the life of Christ now embodied in the human person, etc), some not revealed in the Scriptures. These heavenly experiences of the holy person are enacted or expressed naturally, unprogrammatically in the communal liturgy of the Church just as they are enacted in one's prayer "practices," as the expression goes. The argument could be made here that the operative word is "practice" or "practical," which was so central to the earliest monastic vocabulary. It meant then and it means for us not practical as *in* utilitarian, but practical as in the actual expression of an inner reality. The liturgy is the communal practice of holiness, a sort of natural dance of an inner music, the music of one's soul. If we had not disliked the language of drama for how choreographic or improvised it sounds (and the liturgy is neither!),¹² we could have said that the liturgy is dramatic, an enactment of an unwritten play which is the inner life of the Church, which is itself heaven on earth, the incarnation of the heavenly temple. This means that the other two temples, of heaven and the earthly church, converge *in* the human heart. Because the temple of the human heart experiences the others and contains the others. It is this experience that is then expressed

12. See more on this in section 5.A below, under "right-glorifying."

in the liturgy.¹³

For example, the liturgical standing outside of the doors of the sanctuary does not express a theological idea or a piece of revelational information, or a moment in history, does not even merely repeat or re-actualize a historical past, but it rather expresses the experience of barely being able to glimpse into the Holy of holies, and the sense of not being fully home, of standing at the gate of paradise, a sense of exile and nakedness, which is an experience of Christ, given that in a sense Christ Himself had and accomplished this experience in Himself and filled it with Himself.¹⁴ Theology is experience, an experience which internalizes Christ, and with Him history and space, heaven and earth. They are now contained within.

Conclusion

This whole experience of heaven, all of this confluence of meanings or dimensions, the whole transformation of time and space into eternity and place, the Orthodox Church calls "mystagogy." It points to the church existing in order to sanctify all space (cosmos, human person) beyond space and all time beyond time, to overcome all divisions and limitations/shortcomings, in the experience that the human heart has of Christ's own life. This happens preeminently in the Holy of holies, in the Liturgy. In short we could say that this is the mystery of time and space: our encountering of Him. Our brokenness comes face to face with His everythingness and becomes Him.

13. This is what the historical evidence points to: the liturgy as we know it and as we have it is the product of such process. And it is precisely this that we are in danger of losing once liturgical committees are set up. Committees that will adopt a methodology, will figure out good practices and bad practices, will figure out how to express effectively sound theological ideas. Between the world which produced the liturgy seamlessly and unprogrammatically, like the natural melody of its soul, like an unwritten poem, and our world of epistemology and methodology stands a huge, unbridgeable chasm of difference. Once we cross this chasm we have left the other world behind entirely and we find ourselves in a radically different universe.

14. Elder Aimilianos had very insightful things to say about this experience, in his *Way of the Spirit. Reflections on Life in God* (trans. Maximos Simonopetrites; Athens: Indiktos, 2009), 1-54, .

In the temple we do this every day, when we ache, when we struggle, when we cry, when we remember, when we come apart. Yet, in this Orthodox vision, these moments themselves hide the victory, contain the victory:

By struggling to find the right relation to suffering, to our own death, we shall simultaneously find God, and not simply find Him, but acquire Him and indeed conquer Him completely.¹⁵

This is where I encounter the one who is infinite: when I myself turn into dust and ashes. I must turn into nothing to make space for everything. I must turn into nowhere to make space for everywhere. I must fail in order to succeed:

In addition to their pastoral work, [priests] should also foresee the degree to which they will fail in the work they do. Fail, not because they are themselves incapable of succeeding, but because—so we would say—the apostolate of the worker in the Church is precisely to fail, to fail in order to demonstrate the power of God. Elijah the Zealot was sent to witness to the truth and preach the living God. But what results did this holy prophet see from his mission? The way in which God snatched him from this life was wonderful, certainly, but we might also say that it must have been a blow: it meant his replacement by another prophet. Yet it was exactly for the seed of his witness that God sent him. John the Forerunner bore witness to the truth and reproved the lawless. Yet, while transgression went on and seems to prevail to the present day, he lost his precious head! He did not succeed. Yet again, he remains the Forerunner of Christ, the very summit of the prophets. Where is the multitude of churches that the Apostles founded in the East? Where are the ascetic feats and miracles accomplished by so many saints? What has happened to the preaching of ten thousand heralds of the divine Word? The world continues to wallow in the mire of sin. And our own children, our own flocks, our own people for whom we grow weary and over whom we agonize? Let us admit that they will go on living in the sins of their hearts,

15. Archimandrite Aimilianos of Simonopetra, *Psalm and the Life of Faith* (trans. Fr. Maximos Constas; Athens: Indiktos, 2015), 105.

in those passions by which the whole society lives. They shall, however, survive into eternity when God snatches them up in the hour ordained for each of them, and which He alone knows. God is the One Who gives the victory, even while we ourselves suffer perpetual hardship. It is He Who wins our people, not by our own labor but via the way He revealed to Isaiah, whose own failure He foretold when He prophesied to him: 'The holy seed is its stump' (Is. 6:13) - that is, the stump of Zion - as if to say to him: 'You shall fail.' . . . So let us admit to ourselves that we are useless and fit as witnesses only to be crushed beneath the tread of that toe of God's love, be trodden in the winepress of the ascetic and Christ-delighting monastic life, be poured out as new wine to gladden the Lord and be changed into the sacrament of the world to come.¹⁶

This reality which I experience personally in my own prayer points to what is arguably the most important aspect of the liturgy, in one word, the liturgy as "hope." But *first and foremost*, hope does not mean, as one would assume, fingers-crossed, but it is the certainty of divine promises, promises that come from God's unwavering love for us, infinite and unconditional. Our hope is then Christ, the object of our love and/or of the ascetical struggle. We do call Him "our hope" in our services. Our hope is His "unfailing love" (Ps 147:11; also Rom 5:5). Our whole faith and prayer hang fundamentally on what He is, not on what we are. As Fr. Aimilianos points out, our whole liturgy hangs on the fact that God "receives our prayer because He promised that He would hear our petitions."¹⁷ We say this much again and again in our Liturgy:

You who have given us these common prayers of one voice and have promised to grant the requests to two or three who call on your name in one voice, yourself now also fulfill the petitions of your servants for the common good, giving us in this age the knowledge of your Truth, and granting us in the age to come life eternal, for you are a good God and love mankind, and to

16. Golitzin, *Living Witness of the Holy Mountain*, 177-179.

17. Αρχιμανδρίτου Αιμιλιανού Σιμωνοπετρίτου, *Θεία Λατρεία-Προσδοκία και όρασις Θεού* (Β έκδοση, Αθήνα: Ινδικτος, 2009), 22 (this and all other translations from the original Greek are our translation).

you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. (Liturgy of St. John/Basil, prayer of third antiphon—translation accompanying this volume)

We anchor our whole drawing near to Him in His loving self-offerings.

Second, this hope is forever. Again, as Fr. Aimilianos points out, the priest's out-loud "always, now and ever and to the ages of ages" after communion "is the moment in which Christ promises to remain with us always."¹⁸ And indeed, Christ said "And behold I am with you always, even to the end of the age" (Mt 28:20). He says "behold!," "look!" (ἰδοὺ), because this hope is right in front of us. Indeed, when we first realize it, it comes to us as a surprise, as a life-changing and even life-shattering surprise. The Lord also uses the present tense here, which carries the atemporal aspect of the Greek verb *par excellence*, and not the future, because it is a certainty beyond all certainties. This means that our "meeting with God in the Liturgy will happen undoubtedly."¹⁹

Third, also as Fr. Aimilianos points out, "we don't go to the Liturgy to ask for one or another thing, that is, to fulfill our necessities. We go to ask only for Him. We leave all other things in His care."²⁰ All other things come from Him and with Him.

Fourth and subsequently, as Fr. Aimilianos notes, this points to a wonderful thing: our liturgy, framed by this hope, "is not in essence a petition," but rather it is a sacrifice, functioning very much like the sacrifices of old, as the Epistle to the Hebrews puts it, except that here it is with the "true" sacrificial Lamb. The Liturgy "is the giving of our gift and God's answer to it"; it is "to give and to receive."²¹ But even our gifts are His,²² so that both the giving and the receiving are firmly established in Him. Moreover, "in essence, the whole Liturgy is served by Christ and we are

18. Θεία Λατρεία, 50.

19. Θεία Λατρεία, 71.

20. Θεία Λατρεία, 27.

21. Θεία Λατρεία, 19, 25.

22. Θεία Λατρεία, 19, 25. "Your own of your own," the priest says out loud just before the offering of the gifts, while lifting them up to set them in front of God.

all around Him."²³ "Before us is Christ who teaches, Christ who liturgizes, Christ who speaks, Christ who hides Himself in the priest."²⁴ In the words of the prayer of the cherubic hymn,

For to you I draw near bowing my neck, and I implore you: do not turn your face away from me, nor cast me out from among your children, but deign that these your gifts be offered to you by me, the sinner and your unworthy servant. For you are the one who offers and is offered and receives and is distributed, Christ our God, and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amen. (Liturgy of St. John/Basil, prayer of cherubic hymn—translation accompanying this volume)

Fifth and lastly, this hope marks our liturgy as an assured entrance into the Kingdom, an entrance that will be there for us again. To quote Fr. Aimilianos again,

[the Liturgy] takes us into His kingdom. Then we will depart again to go to our houses with our passions, our sins, our fallenness. It does not matter! We will again go to the Liturgy, we will grab Christ again, He will deify us again.²⁵

We will again enter His house, all the way into the intimacy of His kitchen and dining room, bring Him His own gifts, the wine and the bread, into which we put and poured our misery, our toil, our fallenness, our pain, our despair, only to lift them up to His altar and only to have them transformed into His body and blood. We pour ourselves into the chalice only to be given back Him Himself. We put our fallenness on the diskos, only to have it changed into His being. We give Him us, being still a gift of His own, to be given back Him. After the Liturgy I will go home again, to my failures, to my struggle with my pain, to my brokenness, I return to my own space, my own time, where I try to succeed, to take care of my

23. Θεία Λατρεία, 43.

24. Θεία Λατρεία, 47.

25. Θεία Λατρεία, 50.

kids, to solve more problems, to tend to more things that need my immediate attention, to embrace my job, to serve others, even in my failures, to feed and take care of this body, and in all this I return to my death and I thus conquer Him. This is our hope, our certainty, which no one can take from us!

DIMENSIONS	OUTSIDE	NARTHEX	NAOS	SANCTUARY
cosmological	hell	earth	heaven	God's throne
anthropological	death	body	soul	<i>nous</i> /heart
ascetical-mystical	sin	purification	contemplation	vision
historical-revelational	outside world	old testament	new testament	kingdom
SERVICES	1. paschal procession 2. birth prayers 3. burial	1. baptismal renunciations (at the door) 2. confession 3. betrothal 4. compline 5. hours	1. baptism 2. chrismation 3. unction 4. vespers 5. matins 6. funeral	1. church consecration 2. churching 3. Liturgy

The processions (exits and entrances out of the holy of holies) through the different spaces reflect God's processions and returns (the best explanations are in Dionysius the Areopagite). Incense and Gospel, also taken in processions, also represent God's loving going out of himself toward us and going back within himself with us, namely as Spirit in incense (see ancient prayers for blessing the incense) and as Christ in the Gospel.

PROCESSIONS

5. Explanations on the Translation

The explanations section of this accompanying volume is split into several subchapters. Given the fact that some terms are very common in the liturgy, that the same litanies and certain prayers appear in many services, in order to avoid repetition, we decided to split the explanations into groups. A first subchapter is dedicated to common terms. A second subchapter provides explanations on some common phrases. A third is for litanies and prayers appearing in more than one service. Finally, a fourth subchapter comments on prayers that appear only once and in one volume. We are aware that this artificial partition will not remove all difficulty in finding explanations. It will be difficult to locate the explanation for a peculiarity in the translation of a particular prayer. Unless one knows very well what prayers are common to more services and what prayers are particular to only one service, such quests will be cumbersome. Yet, this partition is necessary in order to avoid repetitions. Moreover, we are suggesting here that this volume is best first read in its entirety, with the other three volumes at hand. Only then will the reader understand how it functions and will be able to use it as an explanatory volume for the actual translation.

5.A. Explanations on common terms

Age (αἰών)

We were careful to distinguish between “age” and “world,” because in both the Greek and Slavonic the two words are different. Αἰών here is always translated with “age.”

Archbishop (Ἀρχιεπίσκοπος)

We preserved here the title Archbishop exactly as in the SP Ieratikon. Ioannis Foundoulis, the liturgist behind the SP Ieratikon, has noted that the oldest manuscripts always carry only one title for the local bishop—Archbishop.¹ Indeed, the SP Ieratikon commemorates no other High Priest beside the local bishop.² In our opinion all other practices should be discouraged. This is ultimately a matter of ecclesiology: the need to commemorate anyone else above the local bishop expresses a skewed understanding of what the episcopate is, of its fundamental synodal character, and of how the episcopate makes the Church one. As many scholars in early Christianity can attest, it is always the local bishop who is a community's connection with the whole Church and indeed the whole world (cosmos). The connection to him suffices. It is not the first bishop of a jurisdiction or anyone else. This is so because in the local bishop exists the entire episcopacy of the Church. This synodal vision of the Church goes all the way back to Sts. Ignatius of Antioch and Cyprian of Carthage and it is expressed in the liturgy simply, through the commemoration only of the local bishop. To this day this ecclesiological vision requires that every head of a jurisdiction also be the bishop of a local diocese. This is also why universal jurisdiction cannot exist in Orthodoxy.

1. See I. Foundoulis, *Απαντήσεις εις λειτουργικάς απορίας* (5 vols.; Θεσσαλονίκη: Αποστολική Διακονία της Εκκλησίας της Ελλάδος, several reprints), §406. This wonderful work quoted here by question rather than edition and page.

2. This applies to the great litany, the augmented litany, the great entrance (when with a bishop), “Among the first...” For more about this see “Commemoration of the Primate in the Provinces Known As Neae Chora in Greece. An Ecclesiological and Canonical Issue” by Metropolitan Panteleimon Rodopoulos www.cc-patr.org/docdisplay.php?lang=en&id=290&cla=en.

By struggling to find the right relation to suffering, to our own death, we shall simultaneously find God, and not simply find Him, but acquire Him and indeed conquer Him completely.³

This road is paved in advance in pain and ascetical effort:

This is a type of Jesus established for the church, because whoever wishes to remove the scarlet wool must suffer greatly, since the thorn is a fearful thing, and a person can retrieve the wool only by experiencing pain. And so he says: those who wish to see me and touch my kingdom must take hold of me through pain and suffering. (*Epistle of Barnabas* 7)⁴

In order to render this vision of death we have consistently translated the verb as "to complete," when used in relation to falling asleep.

Cut straight (the word of your Truth) (ὀρθοτομέω)

In the liturgy the word occurs in each anaphora twice, both times in relation to the episcopate. The phrases are the same in both anaphoras. The first occurrence is less clear than the second. It reads: πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, which we translated as "all the episcopate of the Orthodox, those who cut straight the word of your Truth." All existing English translations consider that "who cut straight," a plural participle, refers to "episcopate." Yet, while this is not impossible, it is not a given. Rather, for at least two reasons, the most logical referent of the participle would be "the Orthodox." First, like the participle itself, this noun is in genitive plural form. Second, "Orthodox" immediately precedes the participle. In contrast, "episcopate" is singular and is separated from the participle by "Orthodox." Nevertheless, "episcopate" is a collective noun, carrying an intrinsically plural meaning even in the singular form, just like the English "jury," itself traditionally used with plural verbs (such as in "The jury were called back in"). This is the reason for which we decided to translate as "all the episcopate," as against the more common and literal "the whole episcopate."

This is a major impasse: which is the referent of the participle

3. Archimandrite Aimilianos of Simonopetra, *Psalms and the Life of Faith*, 105.

4. *Apostolic Fathers* (trans. Bart Ehrman; 2 vols.; Loeb 24, 25; Cambridge, Mass.: Harvard University Press, 2003), 2:37-41.

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“who cut straight,” “the episcopate” or “the Orthodox”? Who is to do the straight cutting, a bishop or his whole church? We ourselves think that the text means the latter, that all the Orthodox of a church, including the bishop, cut straight the word of the Truth, who is Christ.⁵ Yet, the text is ambiguous enough to allow for the participle to determine “the episcopate.” We decided to honor the ambiguity and to translate the whole phrase in a way which reflects the probability that the referent of “who cut straight” is “the Orthodox,” but which also ultimately maintains the ambiguity itself. In contrast, in the second phrase, which remembers the local Archbishop, the verb ὀρθοτομέω can only refer to the Archbishop: ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

When it comes to the meaning of the participle itself, the verb ὀρθοτομέω is taken from 2 Tim 2:15, where it is a New Testament hapax. Most probably 2 Tim 2:15 takes it from Proverbs. Prov 3:6 has ὀρθοτομή τὰς ὁδοὺς σου, which arguably means “that she cut straight your paths.” Prov 11:5 has δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδοὺς, which means “righteousness cut straight blameless paths.” In both cases ὀρθοτομέω translates the Hebrew רָשׁ, “to straighten,” “to make straight.”⁶ The choice of the Greek translator to render “to straighten” (without any obvious sense of cutting) with “to cut straight” is somewhat puzzling. “Cutting straight” a path does make some basic sense, as paths are usually “cut” through grass, dirt, rock, etc. Nevertheless, as Fr. Ephrem pointed out, the Greek verb is made up, with no prior attestation, and it truly makes for bad Greek. Doubtlessly it would have confounded its earliest readers.

Yet, 2 Tim 2:15 decides to use this peculiar verb. It does so in reference to teaching: the sense is not to apportion the teaching rightly (whatever that may mean), but rather to cut a straight path of it.⁷ 2

5. See also discussion on “the word of the Truth” in 5.D below. Both anaphoras are addressed to the Father and the truth of the Father is Christ (cf. John 8:32; 14:6; 17:17; Rom 1:25 [“as the Truth of God” is the right translation]; 15:8; 2 Cor 6:7; Eph 1:13 etc.). The phrase τὸν λόγον τῆς σῆς ἀληθείας, seems to be particularly a reworking of John 17:17: the Word of the Father is the Truth. The anaphora phrase refers then to the word of the Word.

6. In both verses the Masoretic Text vocalizes differently and thus reads quite differently from the Septuagint.

7. The envisioning of the teaching of Christ as a path should not be surprising, since the imagery is Semitic. The language is in the gospels, such as in Luke 20:21,

Tim 2:15 envisions the word of the truth as a path that neither veers left or right, nor goes too long.⁸ In this newest use, richly metaphorical, the verb only gains considerably in irritancy. We could say that 2 Tim 2:15 goes from bad Greek to terrible Greek. And this, we suggest, is precisely the issue here. Based on the awkwardness of the word, Fr. Ephrem argues that it should not be taken literally; he proposes “rightly discern.”⁹ For reasons we elucidated more fully in the introduction to this volume, we decided that the irritancy of the word should receive the exact opposite treatment: it must be preserved, both in 2 Tim 2:15 and in the anaphora, which doubtlessly takes it from 2 Tim 2:15. And this connection of the anaphora to Scripture is kept particularly through the awkwardness of a word.

The imagery of “cutting straight” is also one of interpretation: to cut straight a word means to interpret rightly, both spoken and written words. And this is very important, because first and foremost the issue of teaching straight, so to say, was in ancient times an interpretive issue. Rightness was primarily an aspect of how one hears the Gospel and reads the Scriptures.

To go back to the issue of the referent with these previous points in mind, the cutting straight is first and foremost the prerogative and function of a bishop, but not only.

Divine governance or divine plan (οἰκονομία)

This is commonly rendered in existing translations as “dispensation,” but it should rather be “plan” or “governance.” The word “dispensation” has lost much of its meaning and it is important to convey here as clearly as possible that the Incarnation of the Son, fall or no fall, is the eternal plan of the Father. This fundamental belief of our tradition, which is so nicely

which reads awkwardly ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις, “you [Christ] teach in truth the path of God.” Fr. Ephrem Lash also had the following to say, along these same lines: “[In 2 Tim 2:15] Paul tells Timothy that he must teach the word of truth correctly. Using the metaphor from Proverbs, he is to make the paths of truth straight.” (“Notes on the New Edition of the Divine Liturgy,” pdf document shared with us)

8. The reverberations of Mt 3:3 are obvious.

9. Fr. Ephrem Lash, “Notes on the New Edition of the Divine Liturgy.”

explained in P. Nellas' *Deification in Christ* (very unfortunate translation of the Greek title) and appears in all icons of Old Testament theophanies (in which the one who appears is always Christ, the Son incarnate), is conveyed here, in this word: Christ, the incarnation, is from all eternity the intention and plan of God.

Dominion, might (κράτος)

G. Lampe takes "might" as synonymous with "dominion" and in some cases "might" sounds better.¹⁰ Yet, κράτος is more than power, it is sovereign power; it is not simply power to rule, but actual powerful ruling. In order to relate that we have used "dominion" as much as possible.

Face (πρόσωπον)

In the Scriptures the divine face is not only a more general sense of the presence of God, but it is also synonymous with the Presence of God in the Holy of holies in the Jerusalem Temple and/or in the heavenly temple. When the text seems to use the concept in this more specific sense, taken mostly out of the psalms, we capitalized the word and we take it to refer to Christ.

Fearful (φοβερός)

See below at "frightful."

Forecare (πρόνοια)

Often we mistakenly take πρόνοια to mean something like care-taking. It is much more than that, because divine πρόνοια anticipates everything the world is and will ever be. Προνοέω, the verb which gives us πρόνοια, means to think beforehand, to foresee, to make provision for something in advance. With God προνοέω is to make beforehand provision for reality as it turns out. Πρόνοια is then forethought or even better *forecare*, the word for which we opted here. God's providence does not react to the world, but anticipates it. It is in this anticipation of everything that the world would turn out to be that He died for it. He embraces it all in His infinite loving care.

10. G. W. H. Lampe, *Patristic Greek Lexicon* (Oxford: Clarendon Press, 1961), 776.

Providence is therefore incarnate in Jesus who both ordains and is expressed in the Church's liturgy. . . Providence, God in extension, is God as revealed, and God as revealed is revealed as "the reality [ὑπαρξίς] of goodness, the cause of everything which is;" therefore, "one must celebrate the Providence of God [τῆς θεαρχίας] as source of good in all its effects [ἐκ πάντων τῶν αἰτιατῶν]."¹¹

Frightful vs. fearful (φρικτός, φοβερός)

Φρικτός has a distinct sense of inducing fright. It is thus stronger than φοβερός. We decided to mark the subtle distinction between the two terms by translating them differently in a consistent manner. Modern translations often blur this distinction by translating both terms with the archaic "awesome," which these days, it seems to us, is corrupted by colloquialism beyond redemption. OCA2017 translates both with "dread." Thya try to maintain the distinction in Greek by translating φοβερός with "awesome" and φρικτός with "dread," although the latter has recently gained a close association to anxiety induction.

Glory vs. glory

We understand some references to "glory" to be specific references to Christ. These we capitalize as "Glory."

First, who is the Glory? The Glory is the presence of God in the midst of Israel. It is introduced for the first time in Ex 16:7, just after the crossing of the Red Sea, as a promise: "and in the morning you will see the Glory of the LORD/YHWH (τὴν δόξαν κυρίου)." And indeed it appears in the morning: "and the Glory of the LORD appeared in the cloud" (Ex 16:10). Then "the Glory" talks, and even talks as the LORD himself (Ex 16:11). The Glory is mentioned next in Ex 24:16-17, on Sinai, and this time it is described summarily:

The Glory of God descended upon the mountain Sinai, and the cloud covered it for six days; and on the seventh day the LORD called to Moses out of the midst of the cloud. Now the appearance of the Glory of the LORD was like a devouring fire on the

11. Archbp. Alexander Golitzin, *Mystagogy: A Monastic Reading of Dionysius Areopagita* (Collegeville, Minn.: Liturgical Press, 2014), 88, 97.

top of the mountain before the sons of Israel.

The Glory seems again to either contain the LORD, or be LORD. It is fiery and it is surrounded by "the" cloud. In Ex 33:18-34:8 Moses asks to see the divine Glory. The LORD's response is extraordinary: "I will pass before you in my Glory and I will call on my name, LORD, in front of you" 'Εγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου καὶ καλέσω ἐπὶ τῷ ὀνόματί μου Κύριος ἐναντίον σου (33:18). The fulfillment of Moses' request to see the Glory is that the LORD himself passes before Moses in a cloud and calls the name LORD (34:5).

Later on the Glory tabernacles and rests (and these are the verbs used: σκηνόω and παύω/ἀναπαύω) within the tent of testimony and in the Temple. It is still described as light/fire enveloped in an overshadowing cloud. It fills the holy space, from where its presence flows into the whole world. There are two further visions of the glory in the Old Testament, in Isaiah 6, where the glory is seen in the temple, and in Ezekiel 1, in which the glory appears on the divine throne that used to be in the temple (now destroyed). Ezekiel 1 also offers the most detailed description of the divine presence in the temple, the glory, and the glory appears in the form of a human being. In Ezekiel 9:3-4 there is a further identification of the glory with the LORD: "Now the glory of the God of Israel had gone up from the cherubim on which it rested to the threshold of the house; and he called to the man clothed in linen, who had the writing case at his side. And the LORD said to him. . ."

Based on these mentions and descriptions of the glory, both ancient Judaism and Christianity concluded that the glory is not an "it," an impersonal phenomenon, but a "he," a personal presence of God. Moreover, the Glory and the LORD/YHWH are one and the same person! That the Glory, the divine presence in the Holy of holies, is Christ is a fundamental belief of the early Christians. The identification of Christ with the Glory is already made in the New Testament. This identification explains why the veil of the Holy of holies is torn at the crucifixion (Mt 27:50-51). It also explains why the earliest Christians keep going to the Temple after Christ's resurrection (Acts 2:46; 3:1-3; 5:42; 21:26; 22:17; 24:18, etc.).

What this means is that Christ is surrounded by the Temple, by liturgy. God is a liturgical being. He is not only "the place," as it were, but

the place that He is, is liturgical. We say this much in the prayer of the bowing of heads at Matins: "Holy Lord, who dwell on high and regard the lowly and with your all-seeing eye watch over all creation, to you we have bent the neck of our soul and body, and we implore you, *Holy of holies*, stretch forth your invisible hand from your holy dwelling place and bless us all." This also is a Jewish tradition, with roots in the text of Ezekiel 1. God is conceived as the Temple itself. Even if the physical temple is no longer standing, humanity is still not deprived of God's presence. Where God is, the temple is. In the same vein, in the New Testament Christ's mere presence has all the effects of the temple: the lame walk, the blind see, blood flowing stops. All these are realities that do not happen in the temple or have no place in the temple. Christ acts as the holiness of the temple overtly in Luke 17:11-19; Mt 8:1-4 (Mark 1:4-45; Luke 5:12-14); Mt 12:6. This is also why theophanies are either located overtly in a liturgical setting (Isaiah 6) or are replete with liturgical language (Transfiguration accounts, Ezekiel 1). This is also why on the road to Emmaus it is only the breaking of the bread that reveals Christ (Luke 24:30-31), whose state of "Glory" (Luke 24:26) is otherwise hidden to their mindless eyes.¹² They see the Glory only once their eyes are open to His liturgical surrounding.

To the ancients this also means that the ultimate purpose of humanity, its goal, is to have the encounter with its Image, the vision of the Glory:

For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly desires, and in the present age to live in a manner that is self-controlled and righteous and godly (ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι), while we wait for the blessed hope and the appearance of the Glory of our great God and Savior, Jesus Christ (ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ). He it is who gave himself for us that he might redeem us from all iniquity and

12. Notice how it is their mindlessness (nous-lessness) and hardness of heart (ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ) that prevent the two from recognizing Christ (Luke 24:25).

purify for himself a treasured people (λαὸν περιούσιον),¹³ zealous for good works. (Titus 2:11-14)

And we all, with unveiled face, beholding within ourselves the Glory of the Lord (τὴν δόξαν κυρίου κατοπτριζόμενοι), are being changed into the very same Image (τὴν αὐτὴν εἰκόνα μεταμορφούμεθα) from glory to glory (ἀπὸ δόξης εἰς δόξαν), as from the Spirit of the Lord (καθάπερ ἀπὸ κυρίου πνεύματος). (2 Corinthians 3:18)

As we will see, this moment is always liturgical, whether it happens in the Eucharist or in "visions and revelations," as St. Paul would have it (2 Cor 12:1). These two dimensions of our stretching toward God, liturgy and vision, are truly one and the same. For this reason, when the ancients conceive the liturgical space, this climactic moment of encountering Christ is placed in the sanctuary, both as the place of the Eucharist and the place of the vision.

Some other early instances of the identification of Christ as the Glory:

1. For this reason we should obey his magnificent and glorious will and, as petitioners of his mercy and kindness, fall down before him and turn to his compassionate ways, leaving behind our pointless toil and strife and the jealousy that leads to death.
2. We should gaze intently on those who have perfectly liturgized to his magnificent Glory (εἰς τοὺς τελείως λειτουργήσαντας τῇ μεγαλοπρεπείᾳ δόξῃ αὐτοῦ).
3. We should consider Enoch, who was transported to another place because he was found to be righteous in his obedience; and his death was never found.
4. Noah, who was found to be faithful through his liturgy, proclaimed a new beginning to the world; and through him the Master saved the living creatures that entered the ark in harmony. (1 Clement 9.1-4)¹⁴

And,

13. The expression occurs again in the anaphora of St. Basil, see comment there.

14. *Apostolic Fathers*, 1:51.

You foolish, senseless, and double-minded man! Do you not perceive the Glory of God, how he is great and strong and marvelous? For he created the world for the sake of humans and subjected all of his creation to them, and gave them all authority to rule over everything under the sky. (*Shepherd of Hermas* Mand. 12.4.2)¹⁵

Glorious (ἐνδοξος) (for the Birthgiver of God and others)

The sense is that she participates in the divine glory, is en-gloried, so to speak.

Goodness (as a title of Christ)

Whenever the word is capitalized, "Goodness," we take it to be a title of Christ. Previous studies have shown how related words in our liturgical and patristic tradition are titles of Christ, such as χρηστότης goodness,¹⁶ κάλος beauty, etc.

For goodness as a title of Christ in the Fathers, see for example Clement of Alexandria, *Strom.* 5.1, 6.3, 7.7.45; St. Basil, *Homily on Psalm 1*,¹⁷ *Homily on Psalm 52*,¹⁸ *Letter 38.8* (actually by Gregory of Nyssa); St. Gregory of Nyssa, *Letter 18.2*, *Letter 19.3*, *On the Song of Songs*;¹⁹ *Against Eunomius* 3.9,²⁰ and St. Anthony the Great, *Letter 3.20*.²¹ The

15. *Apostolic Fathers*, 2:299.

16. Fr. Ephrem Lash, "Translating Liturgy," *Logos: A Journal of Eastern Christian Studies* 39 (1998): 191-224, here p. 214. To the evidence provided there we can add *Epistle of Diognetus* 9.2: "But then, when the time arrived that God had planned to reveal at last his Goodness and Power [χρηστότητα και δύναμιν] (Oh, the supreme beneficence and love of God!)." Also it is worth drawing attention to the patristic interpretations of Ps 64:12: "you will bless the crown of the year of your Goodness."

17. *Saint Basil, Exegetic Homilies* (Fathers of the Church 46; Washington DC: Catholic University of America Press, 1963), 155.

18. *Ibid.*, 227.

19. *Gregorii Nysseni opera* (eds. Wernerus Jaeger and Hermannus Langerbeck; 10 vols.; Leiden: Brill, 1960-1992), 4.439.10.

20. *Gregory of Nyssa: Contra Eunomium III* (eds. Johan Leemans and Matthieu Cassin; Supplements to Vigiliae Christianae, 124; Leiden and Boston: Brill, 2014), 203-219.

21. *The Letters of St. Antony* (ed. Samuel Rubenson; Minneapolis: Fortress Press, 1995), 207.

anaphora of St. Basil calls Christ “the image of the goodness” of the Father, an expression that describes Wisdom in Wis. Sol. 7:26, which is a favorite text of many Fathers.

Special mention should be made of St. Dionysius the Areopagite. We submit “goodness” to be a title of Christ in his following text:

“The infinite philanthropy of the thearchic Goodness did not abandon the Providence which it benevolently works on our behalf, but entered without sin into a true participation of everything which is ours, and being united with our lowliness. . . bestowed thus communion with itself upon us as upon kin . . . cancelling the power over us not by might, as overpowering it.” (EH 3.3.11)²²

As Archbishop Alexander Golitzin notes,

“The image of the sun as a ‘visible [ἐμφανής] icon of the divine goodness’ (DN IV.4 697C) is thus taken up in DN IV’s discussion of the name of the “Good.” As the sun sheds its light, so God ‘sends forth the rays of the all-goodness to all’ (DN IV.1). God’s light or ‘rays’ illumine all the reason-endowed creation and conform it thereby to his likeness; they grow into the form of the Good (ἀγαθοειδεῖς) (DN IV.1-2).”²³

This form of divine goodness, or rather the Goodness, is Christ:

Concerning φιланθρωπία, it is surely mistaken to reject Dionysius’ use of this traditionally Christian word as “unbiblical” because it is “merely” the application of the more general divine ἀγαθότης (“benevolence”) to our level of being. This simply misses Dionysius’ point, which is that both divine goodness and God’s φιλανθρωπία in Christ are a function of God’s love. Christ is the supreme expression of the overflowing love that raised us up even when fallen, and φιλανθρωπία is generally used exclusively in reference to the Incarnation.²⁴

22. Trans. from Archbp. Golitzin, *Mystagogy*, 244.

23. Ibid., 76.

24. Ibid., 88.

The foundations of this lie in ancient Judaism.²⁵ But there is also Titus 3:4-5:

But when the Goodness and Love for mankind has appeared, namely our Savior God (ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ), not by works of those which we have done in righteousness, but according to his mercy, he saved us through the washing of rebirth and the renewing of the Holy Spirit.

The opening clause of the sentence is commonly translated into English along the lines of “the goodness and the love for mankind of our Savior and God has appeared.” This translation takes the genitives τοῦ σωτῆρος ἡμῶν θεοῦ to be possessive. Yet, this makes no sense in the context because the subject of the later verb “saved” is “the goodness and love for mankind.” Therefore it is difficult to conceive the “goodness” and the “love for mankind” as two attributes. Moreover, if they expressed two distinct things, the nouns would normally take plural verbs, but both their verbs, “saved” and “appeared,” are singular. Therefore, we rather take the genitives to be explicative (the so-called *genitivus explicativus* in grammars), acting like an apposition. This use of the genitive has survived in English in phrases such as “the city of Dayton,” to mean “the city which is Dayton,” as opposed to “the city which belongs to Dayton” as a possessive genitive would have it. Thus Titus 3:4 reads, in paraphrase: The Goodness, which is the Love for mankind, which is our Savior God, appeared and saved. We take this text, in this reading, to be at the foundation of the passage in St. Dionysius.

The following are the places where we take “Goodness” to be a title of Christ:

- “the praise of your Goodness” (prayers at lighting of lamps at Vespers); - “to liturgize to you, to praise, hymn, and worship your inexpressible Goodness with fear and love” (morning prayer at Matins);
- “a hymn of glory and supplication of your Goodness” (morning

25. For goodness as a name of God in ancient Jewish and Samaritan sources, see Jarl Fossum, *The Name of God and the Angel of the Lord* (Tübingen: Mohr Siebeck, 1985), esp. 176, 189.

- prayer at Matins);
- “the Goodness of your inexpressible loving kindness” (morning prayer at Matins);
- “co-liturgizing and glorifying your Goodness with us” (little entrance prayer at Liturgies of St. John and St. Basil);
- “we implore you and call upon you, Holy of holies, that, by the good-pleasure of your Goodness, your Holy Spirit come upon us” (anaphora of St. Basil).

With the exception of the last paragraph, which we take to be Trinitarian, what all the other paragraphs have in common is the strong liturgical vocabulary, the description of worship, in heaven and/or on earth, and the identification of the “object” of worship as “Goodness.” In several of them this “Goodness” stands in parallelism with “Glory” or other titles of Christ. Our choice, as controversial as it may be, is based fundamentally on the principle we met above in St. Dionysius, that God’s attributes or energies come to us not in a disincarnate way but in Christ. We have no other access to how or what God is but in Christ. When this principle moves into the liturgy, and especially when the liturgy uses verbs which express actual acts of worship (such as liturgize, fall down before, hymn, etc.) and which take as direct objects these nouns, this principle means then that we do not worship things that cannot be seen, but the embodiment of everything in our Lord. Therefore, especially when the context in which goodness appears in our prayers is clearly Christological and liturgical, it only makes sense to see the divine goodness as Christ Himself.

Go forth, to (προέρχομαι)

This is particularly significant in the Liturgy, at the prayer before the amvo. “Depart” here is better rendered by “go forth.” The sense is that, as this part of the Liturgy is concluding, in another sense it continues in the liturgy of our own hearts and lives.

Hear, to (ἀκούω) vs. **listen to** the Gospel

The proper translation of this word into English is an ongoing debate. The immediately obvious difference between the two English choices is that “hearing” is not necessarily intentional or attentive, while “listening” is always intentional and attentive. We hear things we don’t want to hear and we also hear things to which we don’t pay any attention. Yet, we can-

not listen to things to which we don't want to listen and we cannot listen to things to which we pay no attention. Things are much more complicated with the Greek ἀκούω. The primary sense of the word is "to hear," intentionally, attentively or not. Yet, the word also means "to listen to." The difference between "hear" and "listen" in English forces us to choose. What determined our choice for "hear" are three things.

First, the verb has a venerable scriptural history. In the Old Testament it translates the Hebrew שָׁמַע, which coincidentally carries the whole sense of the Greek ἀκούω: it primarily means "to hear," but it also carries the sense of listening. Ἀκούω renders שָׁמַע in the famous Deut 6:4, the Shema Israel. And this leads to our first consideration: the central issue in the revelation on Sinai is not whether Israel has paid attention, has listened, but even more fundamentally the issue is whether Israel has heard. This comes to the foreground both in the Hebrew and Greek of Ex 19:16-20:21. According to Ex 20:18-21, the people did not hear anything at all; they only "saw the voice and the lights and the voice of the trumpet and the smoking mountain" (ὁ λαὸς ἑώρα τὴν φωνὴν καὶ τὰς λαμπάδας καὶ τὴν φωνὴν τῆς σάλπιγγος καὶ τὸ ὄρος τὸ καπνίζον). This issue central to the Sinai theophany is picked up in the classical patristic commentary on the event, namely that of St. Gregory of Nyssa.²⁶ In our opinion, the emphasis on hearing (e.g., Mt 7:26) and the play on hearing/not hearing in so many gospel passages (e.g., Mt 11:15; 13:9, 13) are drawing precisely on the nature of the Sinai theophany.²⁷ That the Gospel is to be seen and heard as a matter of natural abilities (and not of intention and attention), as passages such as Mt 13:17 make clear, is also an extension of the Sinai theophany. In other words, Christ is presented as the one who takes the Sinai theophany publicly, into the hearing of all, whether they pay attention or not. This is first and foremost an issue of access: that which was initially accessible only to a few and only to a limited degree,

26. St. Gregory of Nyssa, *The Life of Moses* (New York: Paulist Press, 1978), 93-94. See also similar points on hearing in his *Commentary on the Song of Songs* 2, 11, and 12.

27. Even more clearly Mt 11:4 is an allusion to Sinai. Consider the seeing of the hearing in Ex 20:22. This is also picked up in Rev 22:8. The criticisms of mere hearing in Rom 2:13 and Jac 1:22-25 only highlight the hearing nature of the Sinai theophany and of the Gospel.

is now opened to all. This is precisely one of the points of 2 Cor 3:18 and Heb 9-10.

As the embodiment of this extended or open Sinai theophany, all intention and attention aside, the Church also functions in terms of hearing and seeing; in other words, it functions in terms of sensorial experience, or, in one word, access. This function of the Church as access is beautifully elucidated by St. Dionysius the Areopagite who, not coincidentally, chooses to express it in Sinai terms. Archbishop Alexander Golitzin summarizes:

We discover in the few who are given access into the holy place, the presbyters of Israel, an unmistakable parallel to the orders of the clergy, particularly the priests, gathered about the altar and the hierarch as the seraphim round God (EH 4.3.6), who 'behold and hear the divine things clearly revealed to them' (Ep. VIII.1—an allusion to Sinai, which frames the entire epistle).²⁸

The same sense of access is expressed in the fifth prayer of the Unction Mystery in exactly the same Sinai language of hearing and seeing:

[You] who have also called me, your humble, sinful and unworthy servant, who am entangled in many sins and wallow in the passions of pleasures, to the holy and most lofty degree of the Priesthood, and to enter within the veil, into the Holy of Holies, where Angels desire to stoop, and *to hear the gospel voice of the Lord God and to see with my own eyes the presence*²⁹ *of the holy Oblation* (ἀκούσαι τῆς εὐαγγελικῆς φωνῆς Κυρίου τοῦ Θεοῦ καὶ θεάσασθαι αὐτοψεί τὸ πρόσωπον τῆς ἁγίας ἀναφορᾶς), and to delight in the divine and sacred Liturgy. (Ephr)³⁰

To conclude this first consideration, hearing (and seeing) as a matter of sensorial experience, beyond intention and attention, is at the heart of the

28. *Mystagogy*, 231.

29. We would have rather translated πρόσωπον as Face, in reference to Christ.

30. The Greek is from the Simonopetra *Evhologion*: 'Ευχολόγιον Α' (Γ' ἔκδοσις; Ἅγιον Ὄρος, 2008), 129-130. Yet, even though here he translates ἀκούω with "hear," Fr. Ephrem consistently translates ἀκούω before the gospel readings with "listen."

Sinai theophany, and this is picked up in the gospels and the liturgy as the experience of the Church.

Our second consideration, and probably even more important, is that the verb before the reading of the Gospel is always in the imperative, just as it is in Deut 6:4 (the Shema). The presence of the imperative alone adds to the English verb "to hear" all the intention and attention it fundamentally lacks.

Our third reason to opt for "to hear" is in the blessing given to the deacon for the reading of the Gospel. The Greek says δῶη σοι ῥῆμα τῷ εὐαγγελιζομένῳ δυνάμει πολλῇ, a slight rewording of Ps 67:12. Our translation is "give you, who proclaim the gospel, speech with great power." It may not be perfect, but the intention is to retain the sense of ῥῆμα. Ῥῆμα is a *generic* noun for that which is heard. That this is the sense of the noun in Ps 67:12 is clear to the earliest interpreters. Origen links the psalm verse with 1 Cor 2:4 and 4:19-20:

He [David, in Ps 67:12] also teaches that it is not the composition of a speech (σύνθεσις λόγου) and the utterance of sounds (προφορὰ φωνῶν) and the practised beauty of speech that produce persuasion, but the provision of divine power (δυνάμεως θείας ἐπιχορηγία). Wherefore Paul also says somewhere, "I will know not the speech (λόγος) of them that are puffed up, but the power. For the Kingdom of God is not in speech (λόγος), but in power." (1 Cor 4:19-20) And elsewhere, "And my speech (λόγος) and my preaching were not in the persuasive words of wisdom, but in a demonstration of the Spirit and power." (1 Cor 2:4)³¹

In other words, ῥῆμα is the active counterpart of the passive "hearing," or the active doing that generates the passive "hearing." This sense is lost in most liturgical translations which we have consulted. Thya has "grant you to proclaim the word with much power," making ῥῆμα the direct object of the participle. GOau has "grant that you may proclaim the Gospel message with great power," again making the noun a direct object of the participle (and mistranslating it blatantly as "message," which goes against the genericness of it). OCA2017 and AA have "enable (sic!) thee

31. Origen. *Commentary on John*, 44. Greek from *Origenes Werke. Band 4* (ed. E. Preuschen; Leipzig: J. C. Hinrich, 1903), 13.

to proclaim the glad tidings with great power" (ῥῆμα has been subsumed into the participle τῷ εὐαγγελιζομένῳ). The only one who gets the sense of the Greek is Dmi, "grant utterance with great power unto thee that proclaimest the good tidings." To reiterate, the use of ῥῆμα (which means: saying, uttering, producing that which is heard/sound), suggests that the sense of ἀκούω is "to hear," not "to listen to."

Taking into consideration all three points made above, we understand that the language introducing the Gospel reading makes the experience to be not so much about attention and intention as about access, and therefore have decided here to render ἀκούω as "hear," in line with the long Sinai tradition exposed above.

He-who-is (ὁ ὢν)

He-who-is or ὁ ὢν in Greek is the translation of the Name of God, the tetragrammaton of the Old Testament. It is used often for Christ in the liturgy, and we tried to identify it as such every time. What does it mean to say that Christ is YHWH? Who is YHWH? The first time this name is explained is in Exodus 3, in an extraordinary conversation between Moses and the God of his ancestors. As God asks Moses to speak for Him with Israel and Egypt, Moses foresees the skepticism of his fellow Israelites and asks:

"If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations." (Ex 3:13-15)

This divine name, "I am that I am," in one word YHWH (usually translated into English with all-capitals LORD), was not spelled in its entirety in ancient Judaism due to its holiness. Instead ancient Jews wrote it in shorthand (YH) or with different symbols (four dots ****, four YYYY, etc). Once they came to use vowels rather than only consonants in writing, they wrote the consonants with the vowels for the name

Adonai (whence YaHoWaH), to guide the reader to pronounce Adonai instead of YHWH.

So what does it mean to say that Christ is YHWH? That He is the God of Abraham, Isaac, and Jacob, that He is the one who created the world, appeared to Adam, spoke to Noah and all the prophets, took Israel out of Egypt. This truth is expressed extensively in our liturgical hymns and in our iconography. But not only. It is also the essential insight of the earliest Christians. It is in the New Testament, in the apostolic Fathers, and everywhere in the first few centuries. The words commonly in Christ's nimbus in icons, "the one who is" (ὁ ὢν), are also only a shorthand of the divine name.

The earliest Greek translation of the Hebrew Scriptures, the Septuagint renders the divine name with "Lord" (κύριος). St. Paul uses "Lord" for Jesus consistently, hundreds of times. For him then, Jesus Christ is the God who created everything, who spoke to the forefathers and the prophets, the God of Abraham, Isaac, and Jacob, the God of history. The Father was never seen, only the Son Incarnate, Christ. Moreover,

Paul frequently refers to the Old Testament and uses a variety of texts to support his positions. Of interest for this study is the observation that Paul takes a number of Old Testament texts that originally referred to God and transforms them into texts that refer to Jesus. David Capes³² has analysed these Yahweh texts- those Old Testament texts which include the divine name, YHWH -in order to determine when Paul uses 'Lord' to keep the original referent (God) and when he uses the term 'Lord' to substitute Jesus in the reference normally attributed to God. In 14 specific citations of Yahweh texts, Paul refers to God seven times while seven times he refers to Jesus. Furthermore, Capes finds that in all allusions to Yahweh texts, Jesus is the referent. Capes concludes: "The evidence from Paul's letters and particularly his use of Yahweh texts suggests that he identifies Jesus as Yahweh manifest."³³

32. David B. Capes, *Old Testament Yahweh Texts in Paul's Christology* (WUNT 2/47; Tübingen: Mohr Siebeck, 1992).

33. Suzanne Beth Nicholson, *Dynamic Oneness: The Significance and Exibility of Paul's One-God Language* (Cambridge: James Clarke & Co., 2010), 21.

This identification of Christ with the God of history, with YHWH, is central to later Christian understandings of Jesus:

That Jesus, Mary's son, is the very One [YHWH] who appeared to Moses and the prophets - this is the consistent witness of the ante-Nicene fathers, and remains foundational throughout the fourth century Trinitarian controversies and the later Christological disputes.³⁴

This is why for as long as the Temple stood Jerusalem Christians worshipped around it. This behavior cannot be inertia, not from people who broke so radically with their former identities. Rather in worshipping toward the Holy of Holies they were prostrating to Christ.

The fundamental premise of this YHWH Christology is that a vision can only be of a circumscribable being. In other words, a divine being must be visible in order to have a vision of it. This being cannot be the Father, who is not circumscribed, embodied in any way. Therefore "no one has seen the Father," ever, as the Lord Himself makes it clear (John 6:46). All chronology aside, it follows then that all visions of God in the Old Testament and up to today are visions of Christ, the Son embodied, visible in virtue of His circumscribable humanity. How is this possible before the incarnation? Because the incarnation and the crucifixion were the eternal divine plan and that plan transcends all chronology in God's love for the world. As Hebrews 10:5-7 interprets Psalm 40:5-8, the eternal purpose of the Son is to die for us.

This is not a matter of doctrine *per se*. At this early time there is no doctrine *per se*. Everything is a matter of experience and therefore of spirituality. This YHWH Christology then means that being slain is a central part of who God is. This YHWH Christology, the ancients concluded, means that the Word of God incarnate is always with humankind and cannot not be with us.

34. Archbishop Alexander Golitzin, "Theophaneia: Forum on the Jewish Roots of Orthodox Spirituality," in B. Lourie and A. Orlov, eds., *The Theophaneia School: Jewish Roots of Eastern Christian Mysticism* (St. Petersburg: Byzantinorossica, 2007), xvii-xx, here p. xviii.

Hebrew vs. Jew (Ἑβραῖος vs. Ἰουδαῖος)

The distinction pertains only to one prayer in the Ieratikon: the prayer of the sanctification at the Great blessing of the water. Although our choice there to translate τὸ γένος τῶν Ἑβραίων quite literally with “the Hebrew race” does not need an explanation, we decided to make a general point about recent translations of these concepts. Both English terms are actually transliterations. “Jew” comes from the Greek Ἰουδαῖος, by means of the Latin Iudaeus and the derivative Old French giu (which gives the modern French juif), which was Anglicized as iuw. The etymology of “Hebrew” needs no explanation. The important point to be made here is that these ancient terms, in their ancient setting, conveyed no historical or chronological distinctions. In other words, in antiquity neither Christians nor Jews conceived a Jew to be historically distinct from a Hebrew. The terms were used quite interchangeably. This is why we have in the New Testament a first century epistle to “Hebrews.” This is how the reference to “the Hebrew race” should be taken in the sanctification prayer.³⁵

This point is very important because, due to recent reinterpretations of history, this is not how things are seen today. In the 18th century, with the emerging field of historical criticism, things started to change. A differentiation was made between the two designations and the identities they express. The distinction proposed was historical and religious: “Hebrews” were the ancestors of Jews from before the Babylonian exile. The designation “Jewish” could only be used of the post-exilic religion and nation. This radically new way of reading Jewish history and identity was predicated on the presupposition that the faith of the Jewish people has suffered a radical change over the course of the exile and in its aftermath.³⁶ Despite its aura of historicity, this construct is fundamentally

35. For more on the ancient meanings of these terms, as well as the ancient ways in which Jews saw themselves as sharing one identity with their ancestors, all the way back to Abraham, see Shaye Cohen, *The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties* (Berkeley: University of California Press, 1999)

36. For more on this revisionist understanding of Jewish identity and the anti-Semitic roles it played see Michael Legaspi, *The Death of Scripture and the Rise of Biblical Studies* (Oxford: Oxford University Press, 2010), esp. pp. 87-103.

theological. It comes out of a vision of Israel which hinges on a contract with God, the old covenant, and which is in consequence superseded by the Church.³⁷

First, it must be pointed out emphatically that Judaism never understood itself in these terms, nor did the early Church understand its Jewish matrix in these terms. Just as important is the fact that this new theological reading of the history of Judaism does away precisely with the essential historical claim of our Orthodox tradition: that we share with the ancients, all the way back to the first human beings, a oneness of faith. For more on this claim see the entry below on “Right-glorifying.” This is why Orthodox translation practices should be unable to accept this recent re-vision of Jewish identity and history. We find translations that use its vocabulary, its distinction between Hebrew and Jew, particularly problematic.

Hell (Ἅιδης)

The distinction between Hades and hell cannot be made in Greek, because there is only one word to express both concepts, Ἅιδης. This is the place where the dead abide and the place where the unrighteous suffer. We opted for “hell” because “Hades” sounds archaic these days. The English speaker would rather associate it with ancient Greek mythology.³⁸

High Priest (ἀρχιερεύς)

We are translating this term literally, not as it has been commonly translated into English (hierarch or bishop). For bishop there exists the word ἐπίσκοπος, distinct from this one. Rather ἀρχιερεύς, a noun of Old Testament origins, carries an added liturgical connotation, coming to us directly through the Epistle to the Hebrews. The epistle envisions the Christian community as perpetuating the Jerusalem Temple in their worship and this diachronical oneness of worship is essential to our liturgy. The Fathers, as a matter of common insight, saw our own liturgy having

37. See the discussions in 5.C under “this is my blood, the blood of the new testament.”

38. For a wonderful overview of how Orthodoxy has taken hell to be, see Hilarion Alfeyev, *Christ the Conqueror of Hell: the Descent into Hades from an Orthodox Perspective* (Crestwood, NY: St. Vladimir's Seminary Press, 2009).

roots in the revelation to Israel. At the heart of this continuity is the insight that Christ has always been the Glory who tabernacled in the Holy of holies of the Temple (see entry on "Glory" above).

It follows that at High priestly liturgies, the proper phrase is not "your episcopacy," nor "your episcopate..." but "your High Priesthood..." "Episcopacy" or supervision is not primarily a liturgical function, but rather pastoral. "High Priest" is the liturgical role of the bishop hence the use of the term ἀρχιερεύς in the places it appears in the liturgy rather than ἐπίσκοπος.

Holy Place (τὰ ἅγια)

The expression τὰ ἅγια, literally "the holies," is also a Hebraism. It is a plural neuter noun that in the Septuagint translates the Hebrew קדש. In the Scriptures both קדש and τὰ ἅγια (or the singular) are a commonplace reference to the temple, as the renowned liturgist Juan Mateos emphasized decades ago.³⁹ Thus for the Hebrew a good example of "the holy" being shorthand for "the Holy Place" is Ps 46:4, which has קדש משכני, "the holy of the tabernacles," in the sense of "the holy which is the tabernacles." In the Septuagint at Ex 26:33 τὸ ἅγιον is "the holy place."

Special mention should be made of Job 15:15. The unstable Hebrew reads in one version:

הן [בקדשו כ] (בקדשיו ק) לא יאמין ושמים לא־זכו בעיניו:

A literal translation would be: "Behold in the holies he does not believe, and the heavens are not clean in his sight." The Septuagint instead translates as εἰ κατὰ ἁγίων οὐ πιστεύει, οὐρανὸς δὲ οὐ καθαρὸς ἐναντίον αὐτοῦ, "if he does not believe according to the holies, the heaven is not pure before him." The subject in both texts is the impure human being. The question that arises is, Who/what are "the holies"? Most modern translations (including OSB!) take it to be the "saints," "holy ones," or "angels" (RSV, NRSV, KJV, ESV, NIV). But that is not the traditional reading of the expression in Judaism or among the Church Fathers. They rather take the word to be about the Holy Place. This actually makes more sense than the other readings and preserves the parallelism of the phrase: if one does not

39. *La célébration de la Parole dans la liturgie byzantine. Etude historique* (Orientalia Christiana Analecta 191; Roma: Pontificum Institutum Studiorum Orientalium, 1971), 81-82.

trust in the Temple, the earthly dwelling of God, nor will he trust in the heavenly. The parallelism in the Hebrew makes this the most reasonable reading. The New Testament inherits this way of referring to the Temple. Τό ἅγιον or τὰ ἅγια with this meaning appear throughout Hebrews, such as in 9:1,8,24,25; 10:19; 13:11 (also a variant of Hebrews 9:2 reads ἅγια).

The greatest difficulty the Greek neuter τὰ ἅγια, “the holy place,” poses, both in the Scriptures and in the liturgy, is that in the oblique cases (genitive and dative) it has a form indistinguishable from the masculine, “the holy ones.” This is the reason for which when it occurs in these cases in the Liturgy most translations take it to be masculine and render it with “the saints.” This happens in the blessing of the little entrance (“the entrance of your holy place” ἡ εἰσοδος τῶν ἁγίων σου). Yet, this fails to recognize the expression in Heb 10:19 (εἰς τὴν εἰσοδὸν τῶν ἁγίων), where it obviously means “entrance of your holy place,” as τὰ ἅγια means *throughout* Hebrews. All English translations of the verse, even OSB, have in the Heb 10:19 a variant of “entrance of the Holy Place”!

This also applies to “rest in your saints,” which should rather be “rest in the holies,” an expression that occurs in Isa 57:15 (ἐν ἁγίοις ἀναπαυόμενος; יְכַוֵּן שְׂדֵה־קִדְקִדָּה). Here yet again is a matter of utter disconnect of the liturgy from Scripture.

It is important to remember that in earlier times what is today the “small entrance” marked the entrance into the church itself, after the procession to it. As the true beginning of the Liturgy, this moment marks the joining of the human service to the angelic worship which is already ongoing. The strong liturgical language and the image of joint worship should be preserved in translation as much as possible. It would also be useful to suggest that today the procession should be made all the way to the entrance of the church, so that the Word of God reaches all the way into hell (outside the doors of the church). Without a deep sense of the gradation of the liturgical space, and without enacting this sense in our liturgy (with the Hours in the narthex, and Vespers and Matins in the naos), which is by and large lost. Processions particularly can lose their meanings and become theatrical, the showing off of the Holy Gospel and the Gifts, or, at least, the walking of the Lord among people just for the sake of preaching and bodily healing. A clear sense must be given that Christ reaches into the farthest corners of the world and the soul, even into hell.

Holy Things (τὰ ἅγια)

This other meaning of τὰ ἅγια, "holy things," that is, the sacrifice of the body and blood of Christ, is also scriptural. The expression τὰ ἅγια in the sense of sacrifices occurs in Ezek 42:13. In the liturgy it occurs at the Proskomidi after the wine and water are poured into the cup: "Blessed is the union of your holy things, always, now and ever and to the ages of ages. Amen." and at the blessing of the warm water "Blessed is the warmth of your holy things."

Human being (ἄνθρωπος) vs. **man**

The term means "human being." It appears often in the SP Ieratikon and where we found good ways to make it not sound awkward, we used inclusive language. However, in a few instances, any inclusive term by today's standards would not have sounded good, so we decided, begrudgingly, to keep "man" or "men." Yet we hope that this note will atone for this option. Why "inclusive language"? Not for the sake of being "politically correct," but in order to be accurate. In other words, the Greek word itself is inclusive and it is used so in Scripture.

The primary reason for which gender inclusive language does not work well is because it abides by no tradition of interpretation; it is post-traditional. It is solely governed by current sensitivities, justified or not. As we stated in the introduction to this volume, a basic principle of this translation is not simply to recover what Scripture said, but rather what Scripture was taken to mean. In other words, this translation tries to recover not an abstract, generic Scripture, detached from all tradition, but Scripture as it exists in Orthodox Tradition, a principle that places our endeavor at odds with what gender inclusiveness desires to accomplish. Our understanding of Scripture places scriptural gender language under a different magnifying glass and subsequently finds in it different meanings from gender inclusiveness.

When it comes to the first human being, the scriptural evidence is quite clear. None of the ancient versions, Hebrew, Greek, Latin, or Syriac, call the first human being "male" before Gen 2:22, the point at which the feminine is taken out of the protoplast. In the earlier verses the Masoretic text consistently uses אָדָם, "the human," the Septuagint has ἄνθρωπος, and the Vulgate uses *homo*.

Therefore, to most of the ancient interpreters, Jewish and Chris-

tian, it seemed very clear that the protoplast was not male, but he/she was in a way a generic human being. In general the Fathers explain this genericness in two ways. On the one hand, some say that this genericness means that the protoplast incorporated the entire human race and was not truly gendered. God engenders humanity later on, and only in view of the fall.⁴⁰ In the second opinion, the protoplast is androgynous, half male and half female.⁴¹

The difference between the two interpretations seems significant. Yet, we must also be mindful that for the Fathers in general both terms, genderless and androgynous, are first and foremost ascetical terms, not physiological. In other words genderlessness has more to do with the use of the body rather than its physical constitution. The Fathers did not work out the identity of the protoplast in abstract or discursive ways, but rather in the concreteness of their own ascetical life.

In other words, even if physically gendered, the human being,

40. Gregory of Nyssa and Maximus the Confessor are highly representative of this position. For a wonderful overview of this tradition in its theological framework see Lars Thunberg, *Microcosm and Mediator* (2nd ed.; Chicago: Open Court, 1995), 131-154, 373-381. St. Maximus works out this initial genderlessness of the first human in relation to the ideal of Gal 3:28. In his thought, if the perfection of life or the end matches the eternal will of God or the beginning, then the genderlessness ideal of Gal 3:28 applies to humanity as God conceived it in the first place. For more on this see the insightful remarks in Doru Costache, "Living above Gender: Insights from Saint Maximus the Confessor," *Journal of Early Christian Studies* 21 (2013): 261-290. For more on the patristic interpretations of Gal 3:28 in general see Kari Kloos, "'In Christ There is Neither Male nor Female': Patristic Interpretation of Galatians 3:28," *Studia Patristica* 39 (2006): 239-44.

41. Ephrem of Syria and much of the early Syrian tradition are particularly representative here. For Ephrem's interpretation see especially his *Comments on Genesis* 1.29 and 2.12-13, translation in *Ephrem the Syrian. Selected Prose Works* (trans. Edward G. Matthews et al.; The Fathers of the Church 91; Washington D.C.: The Catholic University of America Press, 1994), 94, 104-106. See also the discussions in Tryggve Kronholm, *Motifs from Genesis 1-11 in the Genuine Hymns of Ephrem the Syrian with Particular Reference to the Influence of Jewish Exegetical Traditions* (Coniectanea Biblica, Old Testament Series 11; Lund: Gleerup, 1978), 81-83, and Robert Murray, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition* (London: T&T Clark, 2006), 83, 301-304.

whether first or last, is called to actualize human nature in an ungendered way. This ascetic supragenderedness is first and for all realized in Christ, the ultimate Ascetic, in whom "there is no male or female" (Gal 3:28). Christ's own supragenderedness is then actualized in the holy person, in the one whose existence is "in Christ." Both interpretive patristic traditions converge in this ascetical reading of gender. Simply put, for the ancient Fathers it made no difference whether the protoplast was *physically male*, but whether he *lived* as male or gendered. And both sides draw the same conclusion that he/she did not, even if each side envisioned this to have actually happened in different terms.

Therefore, beyond the above differences, what is very clear from Tradition is that the first human being was *not* truly male, was not gendered in an actual, manner-of-life way. He/she *did not live malely*. Whenever the liturgy refers to the protoplast we are thus careful to translate ἄνθρωπος—because this is the noun the liturgy *always* uses for the protoplast before the gender differentiation in Gen 2:22—as "human being."

The opposite is also true: "exclusive" language is also used carefully in Tradition. For example, Ps 1:1, which is used at Vespers, literally says "blessed is the man who walks not in the council of the wicked." Yet, when taken detached from traditional readings, can be translated as "blessed is *the one* who does not walk in step with the wicked" (NIV), or as "happy are *those* who do not follow the advice of the wicked" (NRSV). Yet, the psalm is traditionally understood as Christological and the "man" in this case is Christ, as OSB notes in a footnote. This is lost with any gender inclusive language.

Another important example lies with the New Testament concept of "son." For our understanding of this, see the entry "son(s)" below, in 5.A.

Inexpressible vs. unutterable (ἄφραστος and ἀνέκφραστος vs. ἄφατος and ἄρρητος)

The senses of the two adjectives are quite different in patristic Greek. To put it simply, ἄφραστος and ἀνέκφραστος refer to something that defies expression, something beyond expression, which cannot be put into words, while ἄφατος and ἄρρητος refer to something that is not to be expressed, ought not be put into words. We relate the distinction with "inexpressible" and "unutterable."

The distinction between the two concepts is essential to Orthodox theology. As paradoxical as this is, in our theology, when it comes to God and divine realities, the fact that God is "inexpressible" is the larger category than "unutterable," because it is the fundamental premise of all knowledge of God: God is inexpressible, inconceivable, and incomprehensible (ἀνέκφραστος, ἀπερινόητος, ἀκατάληπτος) as our two anaphoras put it bluntly. In other words, all divine realities are inexpressible, but only some are unutterable. It is not the other way around, that some things which are unutterable are also inexpressible, while others are expressible.

At the foundation of Orthodox theology, as a basic premise, and in sharp contrast to western theologies in general, stands the insight that *God is entirely inexpressible*. In other words, language fails God completely. This failure of language is in Orthodox theology a fundamental premise, not the later gain of apophaticism, as the west would have it.⁴² In the Orthodox tradition this means that God is not subject to any intellectual comprehension, cannot be comprehended at all (another major distinction from the west).

But then, how can some things of God be utterable and others unutterable? While on the one hand God cannot be comprehended or expressed, on the other God is open to experience or experiential knowledge (and only to this knowledge). In other words, God is only known in holiness, in deification, in the experience of becoming, and not in intellections or comprehension. And in the very process of the (non-intellectual) experience of God, language (or broadly the intellect) serves a seemingly opposite function, of expressing God. As soon as the intellect collapses, or rather in the very act of collapsing, of emptying itself of its own deductive or discursive inclinations, of imagining God (and this collapse of the intellect is necessary for this experiential knowledge to happen), the human being comes to experience God as God is. The collapsed language now comes to express the experience of God, of His energies.

Since language now expresses experience and not ideas, it naturally knows that it expresses everything imperfectly and partly. And it can do even this only because God opens Himself to being experienced, clothes Himself in our experiences of Him, and in language, first and foremost in

42. On this see for example the recent study Beeley, *Gregory the Theologian*, esp. 90-113.

Scripture.⁴³ In other words, any and all expressions of God in language are expressions of His condescension, are in some way divine self-expressions. And these self-expressions are open to human experience. To put our topic into clearer focus, God cannot be expressed, but some experiences of Him are utterable, while other experiences are unutterable. This is, in our opinion, the very premise of "Palamism."⁴⁴

There is a second and fundamental point to be made here: not only is all true knowledge of God experiential, but it is also at the level of experience that one experiences apophaticism, not at the level of the intellect and language. Orthodox apophaticism is the overwhelming of the senses and the intellect by the super-abundance of the experience. The darkness of the vision is not the collapse of the intellect and epistemological categories (or language), or a sort of disincarnation, but the superabundance of light. As Archbp. Alexander puts it nicely, "Apophasis is not a [philosophical] 'trampoline.' It is instead the discovery and declaration of a presence surpassing speech"⁴⁵ and even the very experience of it, we would add. This language of vision and apophaticism, overwhelmingly

43. This origin of *all* language of God in experience explains our previous point that all language of God is one (see "Introduction", the section on Scripture). Scripture, Fathers, liturgy, iconography, etc. are all mere dialects of this one language. This is why, as Met. Kallistos (Ware) is known to say, "it all fits."

Moreover, this one origin in experience also collapses the distinction between language *about* God and language *from* God. Within and without no longer exist.

44. This is in quotation marks because we consider it to be a misnomer. "Palamism" is not a current of Orthodoxy, but it is Orthodoxy. Our point about divine realities clarifies how "Palamism" is not a philosophical stand or even an interpretation, but a defense and clarification of divine experiences. In other words for the "Palamites" what was under attack was not an abstract conceptualization of God, or doctrines, but the reality of the ascetical-mystical experience. To express this in the terms we propose here, we could say that "Palamism" says that God is inexpressible, and this means "essence," but the experiences of Him are utterable and unutterable, and this means "energies." The defense of energies is then a defense of the ascetical-mystical experience being an authentic experience of God Himself, as opposed to processes of the human mind.

45. *Mystagogy*, 155.

experiential, is inherited from Judaism (think of the failure of language in Ezekiel 1, a vision of the Glory face-to-face, and at the peak of the anaphora).

In the innovating theology of Augustine, centered in intellectualization, philosophy, and logic, the vision is a conversation of the intellect with the imageless, disincarnated godhead and apophaticism is the logical/grammatical incapacitation of theological language. Not so in the east, where the knowledge of God remains the inherited testimony of the seers of Israel (such as Ezekiel, Isaiah etc.) and the earliest Christian witness (supremely Paul) would have it, namely as an experience. Yet, even here we witness what we could call a "second failure" of language: the failure to express the human experience of God. This failure, again, is not conceptual or categorical, because it is not at all intellectual. This is a failure due to the superabundance of presence, it is experiential: language cannot function when the experience is overwhelming.

To reiterate, language not only cannot express God at all, but it cannot measure up even to our experience of God. If one is to discern some reasons behind it in our patrimony, two stand out. First and foremost this second collapse happens because this experience is (eternally) partial and, second, because language now becomes completely liturgical or poetic. This is the moment when language must fold onto itself and revert to its liturgical and poetic function. Language survives the experience of God, the encounter with Him, or theophany, only in the dumb forms of praise, in a sort of sounded silence. And liturgy—and this must be pointed out—is a matter of experience and not something that can be taught or learned abstractly or extrinsically! This is also the inherited testimony of the seers of Israel and the earliest Christian witness.

So what does St. Paul mean when he says, "unutterable (ἄρρητα) words which are not permitted (ἐξόν) for a human to speak" (2 Cor 12:4)? He means the aspects listed above: this is not "permitted" or "lawful" to be uttered because it is only partial and it is only liturgical. As previous studies have pointed out, there is no esoterism here, and this must be emphasized strongly.⁴⁶

In conclusion, all divine realities cannot be expressed as a matter of

46. When it comes to Judaism, see the remarks of Morray-Jones, *Paradise revisited*, 281; James D. Tabor, *Things Unutterable: Paul's Ascent to Paradise in its*

foundational premise (all divine realities are inexpressible), but only some cannot be put into words as a matter of experience (are unutterable). We could say that our Orthodox theology, the experience of God, begins with the inexpressible and ends in the unutterable.

Life-creating (ζωοποιός)

We consistently translated this adjective as "life-creating." Fr. Ephrem Lash had the following to say in the preface of an ingenious paper:

The Greek word *zoopoios* is extremely frequent in the liturgical texts, very commonly used as an epithet of the Holy Spirit. Many translations of our texts use the strange hyphenated adjective life-creating to render the Greek word. This is an example of "etymologising" translation, too frequently encountered in Orthodox books in English. The short paper below attempts to explain why life-giving is the most appropriate translation of the word. (Ephr)

Although Fr. Ephrem makes some valid points in his proposal to translate ζωοποιός as "life-giving," he is not right that the actual expression "life-giving" is missing from our services. For example, unlike most of the Slavic practice, the Athonite practice during communion of the clergy has the holy Blood always referred to as "precious, all-holy, and *life-giving* Blood," τὸ τίμιον καὶ πανάγιον καὶ ζωηρὸν αἷμα. Fr. Ephrem does not acknowledge that Greek does have proper adjectives for "life-giving," indeed more than one, namely ζωηρός, ζωοδότος, ζωόδωρος, and ζωοφόρος,⁴⁷ then also the composite ζωῆς χορηγός, which is used in "Heavenly king." All of these adjectives *are* used in both the Fathers and in the liturgy, often.⁴⁸ Where ζωοποιός differs from all of these is in being composed with the verb ποιέω, which means "to create," "to make," even "to do," but it *never* means "to give." While the strength of this composite connotation may be lost on our modern ears, it could not have been lost on the ancient ones. As they were not lost on earlier translators of the liturgy. For example the Romanian Ieratikion of St. Antim Ivireanul consistently

Greco-Roman, Judaic and Early Christian Contexts (Lanham, MD: University Press of America, 1986).

47. ζωοφόρος has the more immediate sense of "life-bearing."

48. See Lampe, *Patristic Greek Lexicon*, 596-597.

translates ζωοποιός as "life-making" (de viață făcător).⁴⁹

Another concern we have with the translation "life-giving" is that it may assume that the action of "life-making" is confined to Genesis 1 and 2. For this concern see further our explanation on "it is time for the Lord to make" below.

Lift up, to (ὑψόω)

The verb comes from the Old Testament, but it is very important in the language of the Gospel according to John. In the Old Testament the verb is used particularly for the exaltation-enthronement of God (Ps 17:47; 20:14; 45:11; 56:6). John employs it for Christ's crucifixion (cf. 3:14; 8:28; 12:31-34) precisely for its enthronement connotation. Rather John, by employing this verb, identifies the crucifixion as the lifting-up, the enthronement of God. God is exalted up on the Cross, He is enthroned as a sacrifice (cf. also Rev 13:8); or rather the enthronement of God *is* His sacrifice.

This shouldn't be surprising. The feast of the Lifting-up of the Cross interprets the Crucifixion precisely this way, in a language that is replete with the Old Testament imagery of enthronement. The following examples should suffice:

With the Psalmist, O Master, do we now behold the *footstool* on which Thine undefiled feet rested, Thy precious Cross, exalted this day with love.⁵⁰

Today, the holy words of David have truly received their fulfillment: for lo! in the sight of all the world, we venerate the *footstool* of Your undefiled feet, and putting our hope in the shadow of Thy wings, we cry aloud unto Thee, all-compassionate Lord: May the light of Thy countenance be marked as a sign upon us.⁵¹

The Tree of true life was planted in the place of the skull, and upon

49. Antim Ivireanul, *Liturghierul, Targoviste 1713* (ed. Ana Bobu; Roman: Ed. Miron Cosmin, 2013).

50. Small Vespers, stichera at "Lord, I have cried" (*The Festal Menaion*, 131). It quotes and alludes to Ps 98:1-5; 131:7-8; Ex 24:10.

51. Great Vespers, Lita (*The Festal Menaion*, 136-137). It quotes and alludes to Ps 16:8; 35:8; 56:2; 62:8.

it hast Thou, the eternal *King*, worked salvation in the midst of the earth.⁵²

This enthronement-sacrifice imagery can be seen at different points in the liturgy.

In terms of rubrics, at the very beginning of the Proskomidi the priest is instructed to "lift up" (and the SP Ieratikon uses ὑψόω here) the prosphoron together with the spear. In terms of prayers, after communion, at the taking up of the Eucharist from the Holy Table, the priest says, "Be lifted up, God, above the heavens and your glory be over all the earth." This is a quote of Ps 56:6, an enthronement psalm, and it is particularly significant that the priest says the enthronement words as he literally lifts up the sacrificed God. For this convergence of gesture and words we found it particularly significant to translate the latter with "Be lifted up." If the words are translated as "Be exalted" (as all the translations consulted have it!), the connection between gesture and words is lost; certainly, no English speaker would call the gesture of the priest an "exaltation."

Another thing that is "lifted up" in the Scriptures is the "horn" (κέρας) of people (e.g., Ps 74:11; 88:18,25; 91:11; 111:9; 148:14). When we have come across κέρας, we have translated both it and the verb literally, so as to keep the scriptural imagery intact. Thus, at the litia one hears "lift up the horn of right-glorifying Christians." The text is particularly resonant of Ps 148:14: "[God] will lift up the horn of his people."

Liturgize, liturgy (λειτουργέω, λειτουργία)

We decided to translate these two Greek words as such for three reasons. First, it seems the English language of today can take it, so to say. Second, the two terms still make for a good liturgical vocabulary. And third, no other terms would have retained all the connotations and especially the strong worship meaning of the Greek words.

Lord (κύριος)

See entry here on "He-who-is."

52. Great Vespers, Litia (*The Festal Menaion*, 137). It quotes and alludes to Ps 73:12.

Lowly (ταπεινός) vs. “**humble**”

The adjective does not have only the sense of “humble,” but also the sense of “lowly,” as in of low stature. Indeed “humble” can also carry this latter meaning, but we think this sense of the English word is eroding today and “humble” will be naturally taken in the sense of possessing the virtue of humility. The distinction between humble (as in the virtue) and lowly is essential and we kept it in mind throughout this translation. In many instances the context requires the sense of “of lowly stature” (for example, the prayer of the Trisagion and the litany of the catechumens). Not to mention that for one to call himself “humble” (as in the virtue) is nonsensical.

Make acceptable sacrifices, to (καλλιεργέω) The verb appears in the ektenia or the “litany of fervent supplication.” GOau does not have this petition. Thya has “care for the beauty” while the rest of the translations consulted and which contain this petition (AA, OCA2017, GOus, Dmi) have “who do good works.” It also appears in St. Basil’s anaphora, after the hymn to the Birthgiver of God. There, too, the other translations have the “do good works.” This is an etymological translation of the composite καλλιεργέω, but it misses its temple and sacrifice overtone, which is noted in Lampe.⁵³ The temple is also the context in which the verb is being used here, as it is followed by “in this holy and all-venerable temple” (GOus has “church” here!). Lampe suggests that in this context the verb means “to make acceptable sacrifices,” which is rather the explicit meaning of the word.⁵⁴ This meaning comes through in St. Basil’s prayer from behind the amvon: “Christ our God—who receive as a sacrifice of praise and acceptable worship this reasonable and unbloody sacrifice from those who call upon you with their whole heart.” For the language of well-pleasing or acceptable sacrifices see also Rom 12:1.

Mercy, compassion, loving kindness, goodness

These divine attributes are expressed by a plethora of words in Greek. Needless to say, in meaning they are only slightly distinct from each other, their semantic domains overlap significantly. For the sake of some consis-

53. Lampe, *Patristic Greek Lexicon*, 697.

54. *Ibid*, 697.

tency, this is how we translated each one of these words:

- εὐσπλαγχνία: loving kindness, properly tender-heartedness, but for the adjective we used “tender-hearted”
- χρηστότης: goodness, kindness, gentleness
- οἰκτιρμός: pity, compassion (especially for the plural “compassions”)
- ἔλεος: mercy
- συμπάθεια: compassion

Noetic (νοερός, νοητός)

The adjective does not appear often in the liturgy. AA, GOus, and Thya translate it with “spiritual,” Dmi with “ideal.” OCA2017 alone translates with “noetic.” We also preferred this transliteration, simply because the patristic concept νοῦς has no good English equivalents. In the Fathers the nous is roughly the highest aspect of the καρδιά, “heart.” If the heart is “the human person as a whole, regarded as a spiritual subject, . . . the ground or core of our being, the ‘inner self,’”⁵⁵ the nous is the experiential “organ” of the heart, the most central aspect of what it means to be human.⁵⁶ The nous is that which experiences God and unites itself with God first and foremost. The nous, Evagrius says, is that which prays truly.⁵⁷ And herein lies the essential difference between the nous and the western concept of intellect or mind, the Latin *intellectus*: the latter is a cognitive organ, dialectical and discursive, while the nous is purely experiential, exceeding all reason (λόγος).

55. Kallistos Ware, “Preface,” in *Pseudo-Macarius, The Fifty Spiritual Homilies* (Classics of Western spirituality; New York: Paulist Press, 1992), xii-xviii, here pp. xv-xvi.

56. For succinct overviews of patristic psychology, especially as it gains clarity in the ascetical vocabularies of Evagrius and St. Maximus the Confessor, see Gabriel Bunge, *Dragon’s Wine and Angel’s Bread: The Teaching of Evagrius Ponticus on Anger and Meekness* (Crestwood, NY: St. Vladimir’s Seminary Press, 2009), 13-22; Thunberg, *Microcosm and Mediator*, 169-207.

57. For example Evagrius describes the natural nous as follows: “When the mind (νοῦς) has put off the old self and shall put on the one born of grace (cf. Col. 3:9-10), then it will see its own state in the time of prayer resembling sapphire or the colour of heaven; this state scripture calls the place of God that was seen by the elders on Mount Sinai (cf. Exod. 24: 9—11)” (*On Thoughts* 39). Translation from

Νοερός then is that which pertains to the nous. Technically this is neither “reasonable” (λογικός—see entry below), nor “spiritual” (πνευματικός).⁵⁸ The eleventh prayer of Matins refers to “the noetic and rational powers” of heaven (νοεραὶ καὶ λογικαὶ δυνάμεις). These powers are then endowed with νοῦς and λόγος, the two being here distinct, not synonymous. The prayers of thanksgiving after Communion refer to the “noetic eyes of my heart” (μου οἱ νοητοὶ ὀφθαλμοὶ τῆς καρδίας). The fifth prayer of Matins and the litany before “Our Father” at the Liturgy refer to “the heavenly and noetic altar” (τὸ ὑπερουράνιον καὶ νοερόν θυσιαστήριον). The heavenly altar is “noetic” in the sense that it can only be experienced by the nous.

Offer, to (παρατίθημι)

The common petition at the end of litanies uses παρατίθημι. The most common translation of it is “to commend” (Thya has “entrust”), which is quite correct, but it is archaic these days. The sense of it is not simply to give, but to place upon, surrender, in the sense of letting go entirely, and also to serve up (which is why the verb is also used for serving food), in a few words, to surrender something to someone else. The sense in the petition is that we are to surrender to Christ and let Him consume us, the others, and our entire lives. Simply put the language is sacrificial (cf. Rom 12:1). This explains our decision to use “offer” as opposed to “entrust.”⁵⁹

Orthodox (ὀρθόδοξος)

See entry below (5.A) on “right-glorifying.”

Prayer

In English the word prayer is used exclusively as an umbrella term for all “communications” with God. Not so in Greek. In Greek “prayer,” προσευχή, can have this generic meaning, but it also specifically refers to “pure prayer” as distinct from all other forms of talk with God. This distinctiveness already comes through in 1 Timothy 2:1, which men-

Evagrius of Pontus. The Greek Ascetic Corpus (trans. Robert Sinkewicz; Oxford: Oxford University Press, 2003), 180.

58. Pace Lampe, *Patristic Greek Lexicon*, 915-916, 917-918.

59. See also *The Letters of St. Antony*, 216.

tions "supplications, prayers, intercessions, and thanksgivings" (δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας). We mostly translated the distinct Greek words for the different types of prayer as follows:

- ἱκεσία supplication, but as a verb we used "to implore"
- εὐχή, προσευχή: prayer
- δέησις: supplicatory prayer, entreaty, supplication, also intercessory prayer (like πρεσβεία)
- πρεσβεία: intercession, intercede
- αἴτησις: supplication ("petitionary prayer"); as a verb we used "to ask."

Priestly work/ministry (ἱερουργία)

Ἱερουργία is what the priest does, not simply "ministry," which we thought to be too loose a term.⁶⁰ Also, the adjective ἱερός does not mean "holy" in a generic sense, but "priestly" or more precisely "holy as in the temple." We translated it in ways that reflect its liturgical connotations.

Rank, order (τάξις, τάγμα)

These two terms are quite synonymous in *koine*. Simply because τάξις is St. Dionysius' preferred term for expressing rank or hierarchy, we, with the exception of the phrase "order of Melchizedek," always translated it here with "rank" and, conversely, we always translated τάγμα with "order." "Army" translates στρατιά.

Reasonable (λογικός)

There are obvious problems with the common translation "spiritual." First, "spiritual" may be taken as non-material, body-less. Yet, the sense of λογικός is not the opposite of "material" or "bodily." Rather, the two major senses are: endowed with reason-λόγος, and pertaining to reason-λόγος, in both senses the opposite being "sensible," or as pertaining to the senses. It is therefore used for someone who is endowed with reason, in which case we translated it with "rational," or for something whose nature is only perceivable truly by reason, which in our translation is "reasonable." The latter is the sense in which the holy Gifts are λογικοί; not that they are

60. On this specific connotation of the Greek word, see entry in Lampe, *Patristic Greek Lexicon*, 671.

immaterial (obviously), but in the sense that their true nature can only be revealed to reason. Yet they are “reasonable” not in the sense that they are what reason dictates, as modern idiomatic use of “reasonable” would have it. We translated as “spiritual” only the Greek πνευματικός.

Receive, to (προσδέχομαι) vs. **accept** (δέχομαι, καταδέχομαι) vs. **take** (λαμβάνω)

We were particularly careful to distinguish between these different verbs. Not all translations do this. In the translations consulted προσδέχομαι is commonly rendered with “to accept.” Yet, we took this English verb to be unsatisfactory, since the Greek προσδέχομαι literally means “to welcome into one’s presence, to give access to oneself.” We kept “to accept” only in reference to Christ’s humility of taking on our life. This is how προσδέχομαι will be found in this translation: we and ours are “received” by God, while He “accepts” to do things for us.

The sense of the English “accept” (as in “consent to undertake or receive”—according to the Oxford English Dictionary) is mostly expressed by the Greek δέχομαι and καταδέχομαι. This is how we translated those verbs (for example in the *apolyseis* and in the paschal sermon of St. John the Golden-mouth).

Λαμβάνω means to “take.” Many lexica will say that it also means “to receive,” but it does so only as an extension of this primary sense. The distinction between “take” and “receive” may seem minor, but it is not. “Take,” as in λαμβάνω, has the strong connotation of grasping, seizing, getting (in the American sense), in other words of “taking hold.” There is a clear sense of force, of firmness here. We found that this sense, of making something one’s own with firmness, must not be lost in certain circumstances, such as in the words of institution (λάβετε, φάγετε) and in the Lord’s words “Take the Holy Spirit” (λάβετε Πνεῦμα ἅγιον). Regrettably the strong sense of the latter is lost in the common English translation “Receive the Holy Spirit.” The meaning of the phrase is rather, “seize the Holy Spirit and make it yours”! Therefore, we translated this phrase with “Take the Holy Spirit!”

Remembrance-memorial-memory

We have translated the many words used in Greek for memory as follows:

- μνήμη-remembrance

- μνημονεύω-I remember
- μνημόσυον-memory, memorial (what the act of remembering produces)
- υπόμνημα-memorial, record
- υπόμνησις-remembering (act of)
- ανάμνησις-memorial, remembrance, commemoration

Remission-forgiveness

We have consistently translated:

- συγχώρησις pardon, forgiveness
- ἄφεσις remission

Repentance (μετάνοια)

In Greek there is a very clear difference between contrition/remorse (μεταμέλεια) and being sorry (λύπη), on the one hand, and repentance (μετάνοια) on the other. To mark this essential distinction, we kept translating μετάνοια as repentance, and μεταμέλεια as contrition. Elder Aimilianos had this to say about this distinction:

Thinking of my own sinfulness brings the need for contrition (μεταμέλεια). We are not speaking yet about repentance (μετάνοια), but about contrition (μεταμέλεια). Repentance (μετάνοια) is a gift of the Holy Spirit. God will give it to me. For example, you did something and then say "No, no, what have I done? Who's listening to Geronda?" This is being contrite. But when I call you and tell you, "My child, what have you done?," if you confess your error and say "Punish me, Geronda!," and I don't punish you, but rather grant you to take Communion, you will say, "How good is Geronda! How I am and how he is! Look at the grace of God! To sadden God!" Now repentance (μετάνοια) begins. Contrition is one thing, repentance is another.⁶¹

Right-glorifying (ὀρθόδοξος)

The SP Ieratikon uses ὀρθόδοξος both with a capital initial and small initial; the most obvious differentiation is that the capital is used when the

61. Θεία Λατρεία, 102-103.

word is a noun and the small initial is used for the adjective. We translate the adjective ὀρθόδοξος with "right-glorifying." Wherever the word appears as a noun, we transliterated it as "Orthodox." In this we follow earlier translation practices. For example the Slavonic and Romanian textual traditions usually translate the adjective ὀρθόδοξος with words meaning "right-glorifying."

Although the most obvious differentiation is that the capital is used when the word is a noun and the small initial is used for the adjective, it seems to us that the typographical convention of SP Ieratikon goes deeper than this syntactical difference. This, in our opinion, has to do with how one understands "orthodoxy" *per se*. And this understanding bears on an issue dominant in today's historical scholarship, dominant because it informs how one perceives the earliest Christians in relation to us, the Christians of today. Historical scholarship, for a few decades now, has raised the issue of whether we can even speak of "orthodoxy" before Orthodoxy, of "normative" before norms were formulated, of mainstream before Christianity as a whole was more congealed. To us Orthodox, who make a claim of uninterrupted continuity with the earliest Christians, and with the prophets before them, and with the patriarchs before the prophets, *this is an essential question* and it does bear on how we understand our "orthodoxy."

Since any understanding of the concept would play out in the liturgy more than anywhere else, here is some of the liturgical evidence. The adjective ὀρθόδοξος, "right-glorifying," sometimes determines the noun "Christians." It is clear then to whom this refers: to us Orthodox Christians. Yet, the liturgy also contains phrases such as the common "right-glorifying fathers and brethren gone before us, who piously lie asleep here and everywhere." Such phrases doubtlessly do not refer only to us Orthodox Christians, but to all our ancestors who were orthodox in another way, not through the visible membership in Christ's Church. At the anaphora we learn that "those fallen asleep in faith" include "the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit completed in faith, . . . especially our all-holy, pure, most blessed and glorious Lady Birthgiver of God and ever-virgin Mary." The liturgy makes a clear claim that all of these, even those who were not "Orthodox Christians," such as the Jewish patriarchs and prophets, were "orthodox" in this other way and

that the two ways, the Orthodox and the orthodox, share one and the same "faith." These ancestors were, in our translation, "right-glorifying." Slightly reformulated then, to us Orthodox the question raised above sounds as follows: how can we Orthodox make our claim of continuity and oneness of faith going back through history to the very beginning of humanity, when the historical evidence is clear that our doctrine was not always proclaimed?⁶²

One of the most vocal scholarly voices on the issue is Bart D. Ehrman. He would answer that we cannot make such a claim at all, that our claim is false. When addressing the issue he came to coin the phrase "proto-orthodoxy."⁶³ The term is retrospective: "proto-orthodox" are the later orthodox norms as they exist before they became normative. In other words, roughly before A.D. 300 something can be called "proto-orthodox" only in view of the fact that it would be deemed "orthodox" after this point in time. Before that point in history there is no actual orthodoxy.

The primary point we would like to make here, which clarifies our own take on "orthodoxy," is that this whole issue—of whether we can even speak of "orthodoxy" before Orthodoxy—is built on a historical perspective that is inaccurate and on premises that are anachronistic. The question is fully located in a particular mindset, first and foremost in the anachronistic hermeneutic of suspicion which is, in large part, the product of the historicism of the 19th century German Protestant theology, lead by such figures as Adolf von Harnack. Furthermore, the issue itself is only afforded by certain Protestant redefinitions of "faith." Disjoined from life, faith becomes synonymous with voluntary profession of doctrine, with public assent to certain statements.

This radical redefinition of Christian identity as doctrine is itself the product of major western shifts in Christian thought with roots going back to the intellectualization, abstractization, and logicization

62. For example, it is clear that the doctrine of the Trinity could not have been formulated at the time of the earliest prophets, not even at the time of the first generation of Christians.

63. See particularly his very influential and popular *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* (New York: Oxford University Press, 2003).

of faith in the Middle Ages.⁶⁴ In other words, the question itself with which this introspection into orthodoxy begins is fundamentally flawed, built on anachronistic conceptualizations and employing a method that guides the seemingly neutral and open-ended inquiry toward only one possible conclusion.

Since the very question or approach is fundamentally flawed, even the scholars who oppose Ehrman on the issue suffer from the same fundamental illness.⁶⁵ They inevitably end up defending an early orthodoxy

64. On this major shift of thought, which triggers so many of the ensuing falls of the west, see the seminal and penetrating study of Fr. Marie-Dominique Chenu, *La théologie comme science au XIIIe siècle* (Paris: Librairie philosophique J. Vrin, 1943). Paradoxically enough, this intellectualization is precisely what some Catholic theologians of today, in the midst of the ongoing resurgence of Thomism, think is the solution to the current anti-religious skepticism. The argument goes as follows: we can prove skeptics wrong by showing theology to be scientific. The fundamental mistake of this argument is its failure to see that it is precisely intellectualization that weakened faith in the first place and even worked itself out, over centuries, into the very skepticism that the current opinion hopes this intellectualization can fix.

If the causality relation between intellectualism and skepticism is a thing of the past, the correlation between them is very much actual. Yet, the argument, oblivious to this correlation, is perfectly expectable. We live in a world of the intellect, dominated by the conviction that the intellect will fix anything. Our instinct in front of evil is to educate better, to pass on more information, even when confronted with the obvious limits of rationalism, with its inability to deliver on what it has promised, the good life. The instincts of the ancients were different.

In our opinion, they were right. If we may put it bluntly, the "solution" to skepticism is holiness or holy life. Rather, this is not a solution at all, because from the this other perspective, skepticism is not something to be fixed. It is only the fixism of the west, itself rooted in the major shifts of the Middle Ages, that looks at the human being as something to be corrected, conquered. In sharp contrast to this mentality, the ancients espoused a view of the human being that was Christ-centered and that viewed the human being as Christ does, within an ascetical-therapeutic, self-sacrificial framework.

65. This is perfectly logical because both Ehrman and his opponents share the same rationalist and scientific methodology, with all its ideological presuppositions, inherited from their common matrix.

on the very same doctrinal lines on which it is attacked. They do so either based on kerygma accuracy⁶⁶ or on covenant truthfulness.⁶⁷ The question and its pursuing in either direction, negative or positive, miss the fundamental point that *early Christianity claimed a truth that is not dogmatic or doctrinal per se, and defined its faith in ways which are irreducible to doctrine*. This insight has been advanced repeatedly in recent scholarship, but needs to be raised again with some necessary corrections.

The language that dominates these recent definitions of what the Christian truth actually is, is that of "drama." This is in part due to highly influential scholarship built on the insights and language of Hans Urs von Balthasar and Paul Ricoeur.⁶⁸ The fundamental point of this scholarship, with which we agree, is that truth is not an abstraction, but it is performative. Yet, in our opinion the language of "drama" falls short of describing the process of faith. The emphasis in this new scholarship is on the performative, both as performance and direction, both on what it does and on how what it does acts as the direction of further doing. Christian identity, it is said, is much more a matter of liturgy rather than abstractions.⁶⁹ To the ancients, being a Christian was in a sense dramatic

66. See particularly Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (2nd ed.; Grand Rapids, Mich.: Eerdmans, 2017).

67. See particularly N. T. Wright, *Paul and the Faithfulness of God. Book I* (Minneapolis: Fortress Press, 2013). The operative insights are expressed on pages 933-935: the Gospel is true because it "expresses the faithfulness of God," faithfulness which Wright determines in the abstract through the data of the Old Testament (even though he does not escape the covenant Marcionism of today's biblical scholarship—see the entry on "this is my blood, the blood of the new testament" in 5.C). Wright is emphatically rejecting any transformative aspect to justification, which is a Christian's participation in the covenant. In other words, the language he finds in Paul is purely juridical. One of the most dominant interpreters of the New Testament of today, Wright constructs a Gospel on later theological concepts, false polarizations, and methodology, which no early Christian would recognize.

68. E.g., Kevin Vanhoozer, *The Drama of Doctrine. A Canonical-Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox Press, 2005).

69. See particularly the wonderful insights of Andrew Louth, *Discerning the Mystery: Essay on the Nature of Theology* (Oxford: Clarendon Press, 1983), and

or performative: Christian identity has liturgy, movement, structure, and direction. Yet, although this dramatic-liturgical language is a welcome correction to the dogmatization of truth, it falls short of offering a fully accurate alternative. And in our opinion, accuracy is the central issue here; in other words the issue is to describe the ancient faith and truth as the ancients would. It seems to us that ancient Christian identity is dramatic-liturgical only as a consequence and as an expression of an inner reality, of an internal transformation. Therefore, the language we would advance for the depiction of this complex reality called Christian truth is ascetical-mystagogical.

In other words, rather than being abstract-conceptual or performative, the truth of the Gospel involves first and foremost an active participation in an identity (which is the Truth-Christ) that unravels in life,⁷⁰ which means to say that truth unravels in ascetical-mystical experiences of essential mystagogical functions, experiences which are expressed in the liturgy, as we noted in the introduction to this volume. Orthodoxy is then a matter of living a certain life, the life of Christ, and of the fluency that comes with this life, rather than submission to certain definitions, or centralization in certain pivots of power, as the scholarship on this topic assumes.

Therefore in the earliest Christian generations to be an "orthodox" Christian meant to live a certain life, specifically the life of Christ as it was passed down or transmitted by His disciples *in their own life*. Furthermore, along the same lines, one could talk of (the same) "orthodoxy" even before these generations. Even now in the traditional Orthodox soul, "orthodox" means to live a certain life. Not to be "orthodox" has meant from the earliest times to break away from this life or to live differently. This "life" identity of orthodoxy *was not* adjudicated abstractly then and still *cannot* be adjudicated abstractly today without vitiating it. It escapes formulations and definitions. The earliest Christians recognized "heresy" as the living of another life and the speaking of another language, a dissonance, rather than as the unsubscribing from certain formulas.

of Louis-Marie Chauvet, *Symbole et sacrement: une relecture sacramentelle de l'existence chrétienne* (Paris: Cerf 1987).

70. "Life," as we use the word here, incorporates everything, how one walks, gestures, breathes, prays, feels, talks, etc.

The best image for the illustration of this point is arguably that of the traditional family, which was the fundamental human experience of communal life. A parent can tell when a child moves away from the family, from family "orthodoxy" as it were, even if this breakaway is not quantifiable or even expressible. Moreover, most family breakaways are not even conceptual or habitual, reducible to beliefs and practices; the children can still subscribe to all the ideas and habits of their parents, but they move away from the family in the breaking of their oneness with it. A breakaway in the family is ultimately one of "peace and oneness of mind" (εἰρήνη καὶ ὁμόνοια), as the first prayer after the reading of the Gospel says. The opposite happens too: members of the same family may not see eye to eye on everything and yet not break the oneness of the life they share.⁷¹ This oneness in some disagreement is possible precisely because the ultimate oneness of life to which we are referring here is experiential, ascetical-mystical, and therefore it is strenuous, as Christ works the mystery of Himself, of His own life, into the entire life one experiences. As all die to themselves to the point that they no longer live but Christ lives in them, more or less painfully they attain a oneness that transcends them. From within, one can tell when this oneness is broken, but can tell only based on this whole experience of the oneness of their shared life. From without, the whole life of the family and its breaking may seem consensual, contractual, or even arbitrary. We can say then that it is at the fundamental level of how one lives that oneness is attained and maintained first and foremost. Oneness of doctrine is then only an expression of this oneness of life.

This is not to say that this life of which we are talking, the familial life of the earliest Christians, of their ancestors, and of their descendants, is content-less or fluid, doctrine-less. Rather our point here is that doctrine is the expression or description of a manner of being. In other words, doctrine comes out of an ascetical-mystical life. Even once expressed and even once truly formulated (such as in creeds), doctrine becomes a sort of guideline or choreographic notation for future generations only at its own peril and vitiation, no more than a parent's own walking can be a "guideline" or "choreographic notation" for the toddler who learns how

71. We can think here of the Apostles Paul and Peter, who had a serious disagreement.

to walk. Rather doctrine remains a natural expression of the life that one actuates on his/her own through ever greater participation in it. As so many other things are similar expressions or aspects of this one life: liturgical practices, customs, festal celebrations etc. The life of the Church then presents itself as an identity to be. It is not an identity to be appropriated or joined (as if from without) any more than the person "into whom one grows" in the house of one's parents is an external or abstract identity. We can emphasize now that the relation of the ancient Christian to his/her Christian identity is not external and voluntary.⁷² The imagery of growth from St. Paul comes to mind: one is simply oneself in different stages of maturation. Scripture, Liturgy, and doctrine do not offer themselves to the ancient Christian as expressions and/or mediations of an external identity to which he/she strives, but the very life one lives, in the language one talks.

Yet, this doesn't mean that one cannot live the life of the Church without doctrine. At the personal level the intellectual appropriation of doctrinal content is not needed. As the early Fathers emphasized often, the Christian faith is not only for the learned or sophisticated. On the contrary, Christian life is for all, even for those who cannot hold any intellections, who are connected to the doctrinal expressions of the Church only through the recital of creeds and the chanting of hymns that remain unintelligible to them. Until Augustine, the early Christians did not rewrite their faith into intellections. For them, intellectual understanding is not needed for one's experience of Christ. We will return to this point later on.

Above we made the point that from the earliest times to be an "orthodox" Christian meant to live a certain life, specifically the life of Christ as it was passed down or transmitted by His disciples *in their own life*. This is, in our opinion, the very sense of "Tradition." Only in the later redefinitions of Christian identity along doctrinal lines can "Tradition" end up meaning the transmission of beliefs and practice. In the earliest

72. This life must be understood as it used to be, before the modern conceptualization of the self as fluid and voluntary. Bauman (*Liquid Modernity*, 14) observes that in the sphere of human identity the modern soul flows through its own life like a tourist, changing places, jobs, spouses, churches, and values (and sometimes even gender and sexual orientation).

Christian experience, Tradition meant the transmission and experience of life as it is. Therefore, the ultimate "traditioner," as it were, is Christ Himself. Not only is His life the very content of Tradition, but He also is the source of Tradition, its transmitter, its accomplisher (it is accomplished in Him), and its goal. He is "the source and accomplisher of the faith" (Heb 12:2). The prayer of the cherubikon expresses this by using a verb that is peculiar and therefore particularly powerful: "as Master of all you *handed us* the priestly ministry of this liturgical and unbloody sacrifice."

With all of the above in mind, it is telling that from the earliest times Christians identified their way, "faith," as πολιτεία.⁷³ Πολιτεία does not mean "citizenship" as we understand it today, as mere nationality or as a sum of certain identity markers, but it means precisely a way of life, a certain manner of living. Πολιτεία means to share in a way of life, in a communal way of life or identity. Eph 2:12 already uses the term this way, just like Phil 3:20 uses πολιτεύμα. And this is the background against which the prayer of the Gospel asks for πνευματική πολιτεία, which we translated as "spiritual manner of living." At the heart of this "citizenship," says Ignatius of Antioch, is to have Christ as our Eros (*To the Romans* 7.2). Πολιτεία then is an experience of being in love, an experience that involves the entire human being.

This same sense of what it is to be a Christian governs the early processes of catechism and conversion: what the catechumen is taught is not a particular collective story or narrative, nor a sum of rules, tenets, and practices, but a way of being, a life. Stretching over a long period of time, the catechetical process had at its core participation in the life of the community so that the catechumen learns the new life from those who already live it, the way a child learns life from the parents. Tellingly, the doctrinal content of the early catechesis was minimal, and it still is in our current Orthodox practice: the one to be baptized is only asked to recite the Nicene-Constantinopolitan creed.

These last points touch on the issue of the "development of doctrine" and something must be said about it. The term is taken from the classical exposition of this concept in John Henry Newman's 1845

73. See for example *Epistle to Diognetus* 5.4-17; *1 Clement* 2.8, 6.1, 44.6, 54.4; Polycarp, *Epistle to Philipppians* 5.2.

book *An Essay on the Development of Christian Doctrine*.⁷⁴ A fundamentally Catholic concept and today practically a Catholic doctrine, the “development of doctrine” cannot obscure the fact that at its center is the institution of the pope. In this innovative way of thinking of doctrine it is the communion with the pope that secures, in the most objectivist-abstract manner, in and of itself, the orthodoxy of any development. Fr. Placide Deseille had the following to say:

In order to justify her internal evolution the Roman Church appeals to the doctrine of the development of dogma, and to the infallibility of the Roman Pontiff. Seen this way, the various changes appear as stages in a legitimate process of growth, and the definition of new dogma as a transition from the implicit to the explicit. The new forms are contained in the old as the oak tree is in the acorn. The sole definitive criterion permitting one to discern *with certainty* [our emphasis, as we take these to be the operative words here] a legitimate development from a distortion or corruption of the Tradition is communion with the Roman Pontiff, and the guarantee of his doctrinal infallibility.⁷⁵

Many Orthodox theologians, starting with Vladimir Lossky and Fr. George Florovsky, have rightly argued that the concept has no place in Orthodox theology.⁷⁶ Fr. Andrew Louth is particularly right in his argument that the Catholic doctrine of development forgets asceticism.⁷⁷

The greatest danger we perceive in giving an Orthodox response

74. See its republication *An Essay on the Development of Christian Doctrine* (Notre Dame: University of Notre Dame Press, 1989).

75. “Stages of a Pilgrimage,” in Golitzin, *The Living Witness*, 63-93, here p. 79.

76. Some of the history of this rejection is reviewed in Daniel Lattier, “The Orthodox Rejection of Doctrinal Development,” *Pro Ecclesia* 20 (2011): 389-410; idem, “John Henry Newman and Georges Florovsky: An Orthodox-Catholic Dialogue on the Development of Doctrine” (Ph.D. Dissertation, Duquesne University, 2012).

77. Andrew Louth, “Is Development of Doctrine a Valid Category for Orthodox Theology?” in *Orthodoxy and Western Culture: A Collection of Essays Honoring Jaroslav Pelikan on His Eightieth Birthday* (ed. Valerie Hotchkiss and Patrick Henry; Crestwood, NY: St. Vladimir’s Seminary Press, 2005), 45-63; idem, “Forward,” in John Behr, *The Formation of Christian Theology I. The Way to Nicaea*

to the Catholic doctrine is the temptation to adopt the categories of the doctrine and to address it in its own framework and on its own methodology, and these are precisely the aspects in which it is most wrong. In a few words, the fundamental problems with the doctrine are its framework and methodology, which are epistemological and discursive. In sharp contrast to this, it seems to us that the framework of the early Christian self-definitions is rather thoroughly ascetical, which means in essence that it pertains to the death of the self for the sake of embodying Christ's life alone. We would venture to say that theology is precisely such a fully experiential and non-discursive reality of self-denial and christification; it is not a search for truth, not even prayerful.⁷⁸ A search for truth has nothing to do with theology as it was (although it has everything

(Crestwood, NY: St. Vladimir's Seminary Press, 2001), ix-xii. Yet, we do not think that he goes far enough in his alternative emphasis on asceticism.

Daniel Lattier is right to point out that the fundamental issue in the Catholic doctrine is the distinction between implicit and explicit and that many Orthodox criticisms do not address this. According to Newman the explicit is the sphere where the development happens, the implicit is the permanent apprehension on which the explicit is based:

According to Newman, when an individual receives an impression of an object on his or her mind, he or she can be said to have an implicit knowledge of that object as a whole, as a unity. The reasoning process is the making explicit of this implicit knowledge of an object; it is the "tracing out of our ideas and impressions," the latter of which come to us with an initial vagueness. (Lattier, "John Henry Newman and Georges Florovsky," 39)

This points to the fallacy of Lattier's argument that the concept of development is Orthodox: his argument is still fundamentally based on the same western understanding of doctrine as discursive, an understanding which we have rejected above. The difference between implicit and explicit only extends this intellectualism deeper into the human person, into the experience of God. The very experience that we Orthodox would call ascetical is itself now discursive, only in a more vague, more implicit way. St. Paul, one would now say, was experiencing implicit "ideas" about God. Lattier seems to be unaware of his inescapably western location. Moreover, how could one have even implicit, vague ideas without the "vocabulary" of preexisting explicit ideas?

78. Furthermore we could say that this is so because our knowledge of God is nothing else but to be known by God. Even our knowledge of Him is

to do with today's theology as a discipline—an invention of the Middle Ages). Holiness does not want to understand or seek to understand. Holiness seeks to die, to decrease to nothing. And this death itself is precisely the theological knowledge to which we are referring here, a real knowledge of becoming, of participation. For theology, many Fathers have emphasized, intellections are not even necessary. Faith is not reason and the knowledge of faith far exceeds that of the intellect, St. Gregory of Nazianz would say (*Oration* 28.28). Christianity, he concludes, is a "simple and skillless faith" (*Oration* 36.2). And this is not to say that the deeper meanings require education or learning. They too are available to all supra-intellectually through holiness of life. St. John the Golden-mouth is probably the most emphatic on this very point in his *Homilies on 1 Corinthians* III.7-9.⁷⁹ Liturgically this point is one of the greatest emphases of the hymnography of Pentecost. The Church is built on this reality.

In our opinion at the heart of the fundamental distinction between western and Orthodox understandings of theology lies the very important tradition of the two knowledges.⁸⁰ It is essentially an apostolic teaching, with clear expressions in St. Paul: the knowledge of the Church is radically different from learned knowledge (cf. 1 Cor 1:17-29; 2:6-8; 8:1-3; 2 Cor 1:12). A patristic formulation of this teaching that goes to the very fundamentals of our point is the following from St. Maximus. We have italicized the phrases that are particularly significant:

The word of Scripture recognizes that knowledge of divine

fundamentally God's knowledge of Himself, worked out in us.

79. Contrast his words with Augustine's opposite argument in *De doctrina christiana*.

80. For this in general see Fr. Maximos Constas, "The Reception of Paul and of Pauline Theology in the Byzantine Period," in *The New Testament in Byzantium* (ed. Derek Krueger & Robert Nelson; Washington, D.C.: Dumbarton Oaks, 2016), 147-76; and idem, "Paul the Hesychast: Gregory Palamas and the Pauline Foundations of Hesychast Theology and Spirituality" (in print); Panayiotis Chrestou, "Double Knowledge according to Gregory Palamas," *Studia Patristica* 9 (1966): 20-29; Pierre Miquel, "Πείρα: Contribution à l'étude du vocabulaire de l'expérience religieuse dans l'oeuvre de Maxime le Confesseur," *Studia Patristica* 7 (1966): 355-361. It must also be pointed out that the patristic concept of "contemplation" is not discursive, but ascetical.

realities is twofold. On the one hand, there is relative knowledge based only on reasoning and concepts, and lacking the actual perception of what is known through experience, and it is this knowledge that we use to order our affairs in this present life. On the other hand, there is knowledge that is true and properly so called, which is gained only by actual experience—*without reasoning and concepts*—and provides, by grace through participation, a whole perception of the One who is known. By this latter knowledge we attain, in the future rest, the supernatural divinization that is actualized unceasingly. They say, moreover, that relative knowledge based on reasoning and ideas can motivate our desire for the participative knowledge acquired through active engagement. They also say that this active, experiential knowledge, which by participation furnishes the direct participation of what is known, *negates the relative knowledge based on reasoning and ideas. For those who are wise say that it is impossible for reasoning about God to coexist with the direct experience of God, or for concepts about God to coexist with the immediate perception of God.* By “reasoning about God” I mean the use of the analogy of beings in the cognitive contemplation of God. By “perception” I mean the experience through participation in good things that transcend nature. By “concepts about God” I mean the simple and unitary knowledge of God derived from beings. And perhaps *this kind of distinction can be recognized with respect to every other object of knowledge as well, if, that is, the direct experience of a thing brings an end to mere reasoning about it, and if the direct perception of a thing puts to rest our concepts about it.* By “experience” I mean knowledge itself based on active engagement, *which comes after all reasoning.* By “perception” I mean that very participation in the known object that manifests itself *after all conceptualization.* This may very well be what the great Apostle is secretly teaching when he says: “As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will disappear” (1 Cor 13:8), for here he is clearly referring to that knowledge which is based on reason and ideas.⁸¹

These determinations mean that paradoxically comprehension itself—or

81. St. Maximus the Confessor, *The Responses to Thalassios on Difficulties in Sacred Scripture* 60.4-6; translation from St. Maximus the Confessor, *On Difficulties in Sacred Scripture, the Responses to Thalassios* (trans. Fr. Maximos Constas; FOC 136; Washington DC: The Catholic University of America Press, 2018), 429-431.

"doctrine"—is not worked out discursively at all, as a sort of intellectual inquiry and advancement (internal or external, implicit or explicit) into metaphysical realities, guided by epistemological questions of the sort "how do we know?" and "how do we express what we know?," and serving an epistemological purpose. Rather when comprehension itself happens (and intellections need not happen for an authentic experience to be "theology"), it is still only intellections out of ascetical experience, it still happens ascetically and mystically, in ever deeper experiences and visions of God. In other words, doctrine happens as the ascetical experience of death, of dying for the Beloved, which defines the whole experience of holiness. Understanding is only an incidental yet unnecessary aspect of this unitive knowledge which is thoroughly non-discursive.⁸² Doctrine is always in a state of experiential bewilderment, or rather *is* an unessential aspect of experiential self-denial, patience, sobriety, humility, love. It serves no abstract or intellectual purpose, but it exists solely in a soteriological and therapeutic framework, which it never abandons, but which it always expresses unfittingly. What doctrine *does* is to express that which is ultimately beyond expression: the experiential knowledge of God. What doctrine *does not do* is to become intellectual or discursive.

All of the above is what experience has always understood and it is expressed in the famous Evagrian saying: "If you are a theologian, you will pray truly; and if you pray truly, you will be a theologian."⁸³ What this means is that the framework in which doctrine is to be approached is also ascetical. Understanding from outside of experience itself, "studying doctrine," as it were, is still an intellectualization and does not truly work. The only proper approach to understanding is only from within the experience that produced it. The issue is then not one of education or learning, but one of ascetical practice. Actual understanding comes not with study, but with one's spiritual maturation in the ascetical life of the Church. Of course one can simply "profess faith" or doctrine, but the Fathers would say that such profession is not an actual understanding. Actual understanding is a matter of growing to the full stature of Christ. Only at this stature will one's spiritual eyes penetrate reality, which is

82. In this framework an entirely non-understanding ascetic, someone who cannot formulate an "idea" even internally or implicitly, still has true knowledge.

83. *On Prayer* 60. Translation from *Evagrius of Pontus*, 199.

opaque to an intellectual inquiry.

All of this points out the fundamental problem with the Catholic teaching of the "development of doctrine": it operates not within a Church that experiences the life of Christ, first and foremost in the holy person, but within a Church that is a collective intellect, diachronically and synchronically. With this radical redefinition of the Church, the axis is history, not inner life. The spectrum is implicit-explicit, not superficial-deeper. Of course, the ascetical doctrine, if we could call it such, also has a natural historical spectralization, but this is determined not by objective or historical realities (as if the world existed independent of revelation and determined the limits of revelation), but by the divine self-revelation moved by love. This revelation, which speaks of "the fullness of time," which is mindful of times propitious and unpropitious, does not give doctrine too soon and too much. The Church does not exist in a "doctrinilizing" state, but in the life of Christ. Doctrine plays a very limited role in this life, never detached from the experience of Christ. Done too soon and too much, doctrine plays the perverse role of gratuitous exclusion, gratuitous organ removals.

With all of the above in mind and to put it bluntly, "orthodoxy" is not a doctrine. "Orthodoxy" is rather a way of life, specifically the life of Christ in the world. The language is participatory and transformative, not doctrinal-philosophical and abstract. It is for all these reasons that we, like Slavonic and Romanian translators, chose to translate the adjective with "right-glorifying." We took "forefathers, fathers, patriarchs, and prophets" to be included in this category of "orthodox," as sharing one and the same faith with us. In translating this category of "orthodox" (larger than Orthodox Christian) as "right-glorifying" we also took heart from the many Fathers who said, more or less based on John 4:20-22, that the one faith is expressed by proper worship.⁸⁴ The fact that true faith is first and foremost right worship, is also expressed clearly in the hymn the choir sings after Communion: "We have seen the true Light (=Christ), we have received the heavenly Spirit, we have found the true faith, worshipping the undivided Trinity; for the Trinity has saved us."

84. See for example St. Anthony the Great, *Letters* 2.2-8; 3.9, 12, 31; 4.15; 5.34; 7.58.

Ruler-of-all (παντοκράτωρ, κράτος)

The title παντοκράτωρ, mistakenly taken to mean "one who can do everything," "one who has all power," is actually much more active than that. It is not about the power that Christ has, but rather the application of it, not about what He *can do*, but about what He *does*. The verb which gives us this divine title, κρατέω, does not mean to have power, but rather "to hold, control, overcome, overpower." Παντοκράτωρ is then "all-ruler," not "all-powerful." The idea is that nothing overcomes God. We did not find "almighty," the preferred translation, to be expressing this anymore. We find it to be taken today as "all-powerful." Yet, for all-powerful there is παντοδύναμος (used in the twelfth prayer of Matins). This sense becomes very clear when one looks at other composite nouns with -κράτωρ: αὐτοκράτωρ, meaning "ruler of self; self-ruler" (i.e., independent); κοσμοκράτωρ, meaning "ruler of the world; world-ruler"; ναυκράτωρ, meaning "master (ruler) of a ship" (i.e., captain).

Send up, to (ἀναπέμτω)

The verb is used very often in ekphronises, with the direct object "glory," but not only. It literally means "to send up," and it is translated so here, in Dmi, OCA2014, and OCA2017. Yet AA still uses the older translation "ascribe," and Thya uses "give," possibly under the influence of Ps 65:2 ("give glory to his praise" δότε δόξαν αλνέσει αὐτοῦ) and 67:35 ("give glory to God" δότε δόξαν τῷ θεῷ). GOus and GOau have "offer." The verb does not appear in a liturgical sense anywhere in the Scriptures, but it is already used in Justin Martyr's *First Apology* 65.3 to describe the liturgy: "[the Superior] sends up praise and glory (ἄνον καὶ δόξαν ἀναπέμπει) to the God of everything, through the Name of the Son and of the Holy Spirit."⁸⁵ "Ascribe" is an unfortunate translation as today it means "to attribute." In our view, the particularity of the Greek verb must be preserved, especially since it carries a strong sacrificial overtone.

Sin

Greek has many ways of expressing sins and we tried to be careful to keep the distinguishing connotations in our translation. Our translation pref-

85. Our translation of the Greek from PG 6:428A-B. To our knowledge this may be the earliest liturgical use of the phrase "send up glory."

ences are as follows:

- ἁμαρτία sin, fall
- ἁμάρτημα sin, fall
- πλημμέλημα discord, offense. The primary sense is of being off-key, of making discordant note (mostly of singing, but not only). We thought this sense is very important, and not only in regard to the consonance of the Church on earth. As a fellow priest pointed out to us, "If the Church is supposed to become a choir ever more attuned to the angelic pattern of worship, then πλημμέλημα points to one's singing out of tune, in discordance with the angels and the liturgical community on earth." Therefore, in some prayers we translated with "discord." Otherwise, we opted for the much better sounding "offense." Thus we have "discord" in the prayer of the Trisagion (see comment on it below), and in the prayers of confession. The primary and traditional purpose of confession is to wash away and cure those sins contravening the oneness of the Church (not all sins, even the most pedestrian), as the prayers of absolution still spell out.
- πταίσμα fall, fault
- παράπτωμα trespass, fault (the sense of taking a wrong step)
- ὀφείλημα debt

Since most liturgical phrases carry scriptural echoes, we decided to be mostly literal in our translation of these terms.

Sinner (ὁ ἁμαρτωλός)

All the Greek manuscripts have the noun accompanied by the definite article throughout the liturgy; so it is always *"the sinner"* or *"the sinners."* Regrettably, the noun always accompanied by the definite article in Greek, arguably after the model of the prayer of the publican, is commonly translated as indefinite in English: *"a sinner."* This is probably to a certain extent under the influence of Slavonic, which has no definite articles. Yet, this indefiniteness also appears in non-Orthodox translations of the prayer of the publican, indicating that we have here a deeper cultural problem. The liturgy calls each one of us to see ourselves as the worst sinner in our own right, not as a sinner out of many. To be *"a sinner"* can only mitigate my own sinfulness. We consider this to be a grave theological and spiritual error.

Son(s) (υἱός/ υἱοί)

The fourth prayer of Matins asks that we be shown as “sons of light and of day and heirs of your eternal good things.” Then in the anaphora of St. Basil the Holy Spirit is called “the gift of sonship.” At the very end of the anaphora we ask of God to “receive us all into [His] kingdom, showing us to be sons of light and sons of day.” Also, the second prayer of the faithful at the Presanctified refers to “sons of light and of day.” The full phrase “sons of light and of day” comes from 1 Thess 5:5, but “sons of the light” are also mentioned in Luke 16:8. If Eph 5:8 is any indication (“you *were* once darkness, but now [you *are*] light in the Lord”), the genitive “of light” is meant as a genitive of substance, “sons made of light.”⁸⁶

Despite this scriptural foundation of the phrase, there is pressure to make it inclusive. Of note, OCA2017 has “children” for “sons” in the Presanctified (but not in OCA2014!). This in and of itself seems reasonable, since doubtlessly women are also included in the New Testament category of “sons of light.” Ironically enough, what such inclusive translations miss and throw out is precisely the inclusivity of the son/heir language. What is at stake in the seemingly non-inclusive gendered language of “sons,” so ubiquitous in the New Testament, is the Christological imagery of heir-son. In other words the imagery is Christological, as Eph 5:8 makes clear, because the sons/heirs share in the sonship and heirship of Christ and the substance of this new human being, which is light, is nothing else but Christ in the human being. A key text is Gal 3:15-4:7:

I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the

86. The phrase has prior history in Judaism, including in the Dead Sea scrolls (where it is used for the community as it engages in an apocalyptic battle against darkness). On the phrase see more in David Flusser, *Judaism and the Origins of Christianity* (Jerusalem: Magnes Press, 1988), 25-28, 54-60, and April DeConick, *Seek to See Him: Ascent and Vision Mysticism in the Gospel of Thomas* (Leiden: Brill, 1996), 73-93.

promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. . . But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (NKJV)

Admittedly in this text and in the whole New Testament the imagery son-heir takes its substance from the common social norm at the time that sons are the family heirs. Yet, as this text and so many others make clear,⁸⁷ the imagery has a clear Christological dimension. In other words, people are "sons" of God *in* His "Son," Christ. In other words, people are "sons" because Christ is a "Son." This is why we consider that it is essential to translate the concept "son" literally and not inclusively. It is indeed obvious, at least from Gal 3:28, that women too are included in this sonship, or rather that this sonship transcends genderedness. Paradoxically this inclusion, in our view, only weakens the argument for using an inclusive translation, because consequently an inclusive translation—such as "children"—could at most only offer a clearer expression to an inclusion that

87. For example, Rom 8:17 uses "co-heirs of Christ" (συνκληρονόμοι δὲ Χριστοῦ).

is already there. Yet, in the process, it makes the phrase lose its essential Christological connotation, lose all sense of Christ, the "Son" of God, being the sonship mentioned here.

Stand, to (ἵστημι, κατέστημι, περίστημι)

Several Greek verbs used throughout the liturgy imply standing. The Liturgy of St. John refers to standing no less than eight times (in the litany of frequent supplication ["people standing here"], in the prayer before the Trisagion, the first and second prayer of the faithful, prayer of the cherubikon, anaphora dialogue, and in the anaphora itself). Most of these are missed by English translations which commonly have "present." This is deeply regrettable, since these verbs express the liturgical posture *par excellence*, of standing in front of God. This is, of course, also the liturgical posture of the angels, as the anaphora emphasizes. Moreover, the participle "present" (συμπαροῦσι) is being used in other services (e.g., Crowning), but, tellingly, not here.

Tabernacle, to (σκηνώω)

The Greek σκηνώω literally means "to tent" or "to tabernacle." The point must be made here that this is an unusual term for *koine*. Greek had different verbs to express dwelling, and they, too, are being used in the liturgy (οἰκέω, κατοικέω, etc.). Unlike all these, σκηνώω carries the special significance of living in a tent. Therefore, when John 1:14 uses σκηνώω for Christ—"he tabernacles among us... and we have beheld his Glory, Glory as of the only Son from the Father"—he specifically alludes to the tabernacle and the Temple. Simply put, he calls Christ the Glory (see entry), that is, the divine Presence who lived in the tabernacle and the Temple. Σκηνώω is what the Glory does. This sense of σκηνώω was evident to the earliest Christians, who then employed the verb in reference to Christ, clearly indicating that the divine presence in the Temple was no other than Christ.⁸⁸

Yet, none of the more common Scripture translations (KJV, RSV, NAB) translate John 1:14 with "tabernacle." To use another word, as they do, is to obscure the reference of John 1:14 to the tabernacle and the

88. If people are also said "to tabernacle" (as in Rev 13:6), they are in the presence of Christ, or rather they are made part of the Presence.

Temple and to who it is that tabernacled there: Christ, the same one who now tabernacles among us in the flesh. See also 2 Cor 12:9, the power of Christ tabernacles in us in our infirmities.

The verb is found in the liturgy in the prayer "Heavenly King" and the prayer of offering in the Divine Liturgy of St. John while the noun form is found in the psalm verse at the washing of hands (Ps 25:8). Throughout our translation we have rendered it with "to tabernacle" in order to echo its scriptural past and retain its liturgical connotations. This is never done in the translations we have consulted. In the "Heavenly King" they have "dwell" (OPB) or "abide" (AA, Dmi, OCA2017). For Ps 25:8 they use "dwell" (AA, OCA2017) or "abide" again (Dmi). For the prayer of offering some have "rest" (AA, OCA2017, Thya), while "abide" is still the preference of Dmi. This terrible situation extends to the Scriptures themselves.

Take up (αἶρω)

At the Proskomidi the verb αἶρω is used three times. The first time it is used in reference to Christ's judgment, quoting Isa 53:8a. The second occurrence is in reference to Christ's life, a quote of Isa 53:8c. The third time it is used of the sin of the world, quoting John 1:29. In John 1:29 (and the similar 1 John 3:5) OSB, NIV, and KJV translate the verb as "take away." In all three occurrences in the Proskomidi OCA2017 and Dmi have "take away." Thya has "was denied him" in the first instance and "take away" for the last two instances. AA has "was denied him" in the first, "take up" in the second, and "take away" in the third. While it makes sense that Christ's judgment is "taken away," it makes little sense for the sin of the world to be "taken away," and even less sense for Christ's life to be "taken away."

The verb αἶρω does have a sense of removal (as it does in Isa 53:8a—judgment is removed!). Yet, even though in later theologies the common sense of what Christ does to sin is simple removal,⁸⁹ in ancient Judaism and Christianity sin is not simply removed, in the abstract or declarative-

89. This speaks to the fact that even biblical dictionaries and lexica at the disposition of the modern translator inescapably reflect the theological presuppositions of their authors. Even though they may seem as objective tools of textual analysis, all of them must be used advisedly.

ly, but it is removed in a sacrificial manner: it is washed, burned, covered (with animal blood), etc. In other words, sins are sacrificed. Therefore, sin is offered or lifted up. Thus, in the Septuagint sins are "lifted up" or "taken up." In these instances *αἴρω* translates what is in the Masoretic text *קָשָׁה*. The sense of sin as sacrifice comes through in 2 Cor 5:21: "God made the one not knowing sin [Christ], sin, for us, so that we become the righteousness of God in Him." Christ, although sinless, sacrifices Himself as sin. His life has been made a sin that is taken up so that righteousness only remains. This is the very point of 1 John 3:5.

This sense is also behind the appropriations of John 1:29, 1 John 3:5, and Isa 53:8c in the Proskomidi, and all the appropriations of Isa 53:8 in the New Testament (e.g., Acts 8:33) and early Christian literature.⁹⁰

Tongs (λαβίς)

We decided to translate *λαβίς* literally as "tongs" (rather than "spoon," as it is commonly translated) for two reasons. First, it is never used in *koine* for the common spoon. *Λαβίς* is only used for the Communion spoon.⁹¹ In ancient Greek, both in *koine* and in other dialects, the common spoon is *κοχλιάριον*. Second, *λαβίς* is only used for the Communion spoon due to Isaiah 6:6-7. We considered this integration of Isaiah 6:6-7 into our liturgical tradition to be very significant, as other scholarship has shown.⁹²

This integration not only envisions the priest to be a seraph to

90. See for example the interpretation of the passage in Justin Martyr, analyzed in D. Jeffrey Bingham, "Justin and Isaiah 53," *Vigiliae Christianae* 53 (2000): 248-61. For other patristic voices see Christoph Marksches, "Jesus Christ as a Man before God: Two Interpretative Models for Isaiah 53 in the Patristic Literature and Their Development," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources* (eds. Bernd Janowski and Peter Stuhlmacher; Grand Rapids: Eerdmans, 2004), 225-323. On the similar meaning of Isa 53:10, see J. Blenkinsopp, "The Sacrificial Life and Death of the Servant (Isaiah 52:13-53:12)," *Vetus Testamentum* 66 (2016): 1-14.

91. On the history of the Communion spoon, see Robert E. Taft, "Byzantine Communion Spoon: A Review of the Evidence," *Dumbarton Oaks Papers* 50 (1996): 209-38.

92. See particularly Bogdan G. Bucur, *Scripture Re-Envisioned* (Leiden: Brill, 2019), 174-175, 185-186.

himself (the words of communion "This has touched⁹³ my lips and will take away my iniquities and purge away my sins" are quoting Isaiah 6:7!) and to the deacon and to the people, but, even more importantly, it envisions Christ as burning coal, as fire. The priest should be aware of this scriptural imagery which points to the sublime reality of Communion, so, in our opinion, it is very important for λαβίς to be translated literally in the rubrics.⁹⁴

Unapproachable light (φῶς ἀπρόσιτον)

The phrase is from 1 Timothy 6:16. This is clearly Temple-language. God dwells (οικέω) as light in the Holy of holies, where He is beyond human approach.

Unbloody (ἀναίμακτος)

In the liturgy ἀναίμακτος precedes both ἱερουργία, priestly work, and θυσία, sacrifice. The almost universal "bloodless sacrifice" (Dmi, OCA2017, GOau, GOus, AA) is problematic to say the least. First and foremost, the priestly work and the sacrifice are not without blood, which is what "bloodless" means. On the contrary, they are bloodied, with Christ's own blood. The blood is simply hidden from us.

Second, the Greek word does not mean without blood, but as A. Bailly would have it, "non ensanglanté," unbloodied.⁹⁵ It comes from αἰμάσσω, which means "to make bloody, stain with blood," and certainly not "to endow with blood." So we decided for the same translation as does Thya, "unbloody."

93. The verb here is significant too. ἄπτω does not mean a simple touch, but a deep touch, a touch to which one reverberates down into his/her inner being. Even more significantly, due to this primary sense it also carries the connotation of "setting on fire."

94. See also the comments of St. Ghermanos of Constantinople in *Ecclesiastical History and Mystical Contemplation* 16, translation and text in *St. Germanus of Constantinople, On the Divine Liturgy* (trans. Paul Meyendorff; Crestwood, NY: St. Vladimir Seminary Press, 1984), 66-67.

95. Anatole Bailly, *Dictionnaire Grec-Français* (Paris: Hachette, 1935).

Unoriginate [Father] (ἀναρχος)

This is a frequent epithet of the Father in the liturgy and in patristic literature. "Father who is without beginning" (Dmi, Thya, OCA2017, GOus) or "eternal" (GOau) are not correct translations. The other persons of the Trinity are also without beginning and are eternal in the sense that there was never a time when the Father was without the Son or the Holy Spirit. Rather the distinction is that, while the Father has no origin in another person, the Son and the Holy Spirit are not without origin, but have their origin in the Father.

When the adjective is used specifically of the Father (as in the ekphronises of litanies), it draws on this Trinitarian doctrine that the Father is the only source, origin (ἀρχή) of the Trinity, and the only un-sourced, un-originated of the Trinity. So, while all the persons are "without beginning," only the Father is "without source or origin." This is why, whenever the adjective is used in reference to the Father, we translate it as "unoriginate."

Upright! (ὀρθοί)

We must admit that we are not entirely happy with our translation. Today it can be easily misconstrued to mean "stand up," now that we do sit in our churches. One can only imagine that this call did not mean standing when there was no sitting in church. Rather, it was a call to special attention. A more proper but also more colloquial translation would be "Attention!" as a fellow priest pointed out to us. In our opinion, he is right. This is a command very similar to the military "Attention!" In many contexts (such as Romanian), "Upright!" still carries this meaning. It is this sense that "Let us attend!" (OCA2017) is probably trying to reflect, but in our opinion it does not succeed, as it loses the sense of command. Although we agree with Fr. John, we still decided to translate literally, because in our opinion the Greek is also a reminder of uprightedness as the liturgical (and angelic) posture before God. In other words, we think the word was meant to do two things: command people to "Attention!," a sort of ascetical mindfulness, but also to remind them of their liturgical ministry (the prayers said before it are about liturgical ministry). This latter connotation would have been stronger to the ancient ears than to ours and we believe it was the first sense that worshippers were meant to get from this one word. The command sense was only secondary to it.

Therefore, for us it was more important to relate what we took to be the primary sense of ὀρθοί than to denote its command of attention.

Watch over (ἐπιβλέπω, ἐπισκοπέω)

For ἐπιβλέπω "look down upon," (AA, OCA2017, Dmi) or "look upon" (Thya, GOus, GOau) and for ἐπισκοπέω "visit" (Thya, GOus, GOau, AA, Dmi, OCA2017) are not accurate. The English "look upon" has the only virtue of being a very etymological rendering of the composite Greek words. Yet, the English word means primarily "to consider," "give some mind to," "think about." We cannot find any virtue with the translation "to visit." In contrast to both, the sense of both ἐπιβλέπω and ἐπισκοπέω is rather "to watch over with care." The word root of the second term is the same as in ἐπίσκοπος, which means "bishop." With ἐπισκοπέω God is not asked to visit us any more than a bishop is a visitor in his own diocese. God is constantly engaged actively, lovingly, to the point of pain, in the care of His creation, He does not simply sit aloof on His throne in heaven and every now and then gives some attention to His creatures. Arguably the point of the prayer is to say, You are the ultimate or the one true ἐπίσκοπος, from whom all ἐπισκοπή comes, and you put us in front of the altar so we are here at your wish. Closer attention to 1 Peter 2:25 (ἦτε γὰρ ὡς πρόβατα πλανώμενα, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν) will elucidate this.

Well-doing (εὐεργεσία)

Εὐεργεσία is "benefit" in the etymological sense of the word, or "to do good." But we were concerned that this translation, "benefit," is easily heard in unintended ways in a self-seeking world. So often, when the context allowed such a misreading, we translated it as "well-doing."

World, universe (οἰκουμένη)

Again we are dealing here with two distinct words in Greek: οἰκουμένη, which means "inhabited world," and κόσμος, which means "universe." The distinction is essential and it is always handled with care in the liturgy. We could have consistently translated οἰκουμένη as "inhabited world," and κόσμος as "universe." Yet, given how scientific "universe" sounds, we have mostly translated both as "world" with the notable exception of the Great Blessing of the Water on Theophany. The prayers there have such a

distinct creation focus that we found that translating κόσμος as “universe” worked beautifully.

Worthy

In the language of worthiness we also tried to be more careful and retain the subtle distinction between the Greek καταξιώω, which we consistently translated as “to count worthy,” and ἀξιώω, which we consistently translated as “to make worthy.”

5.B. Explanations on common phrases

A good God and love mankind (ἀγαθὸς καὶ φιλόανθρωπος θεὸς)

The Greek has two attributes next to "God," one of which can only be translated well into English with a phrase or a clause. Dmi has the solution as "a good God who lovest man." But here φιλόανθρωπος is no longer on coordinate equality with ἀγαθός, but it is subordinate. GOus and Thya maintain the coordination between the attributes, but turn "God" into a vocative "O God, are good and love mankind." We decided to balance the nominative and the two attributes similarly to AA: "a good God and love mankind."

Christ God

This phrase occurs at the end of many litanies, at the apolysis, in "Through the prayers" etc. This expression is regrettably often rendered as "Christ our God," but the personal pronoun is absent from all Greek and Slavonic manuscripts, .

Lord of Savaoth (Κύριος Σαβαώθ)

The expression comes from the Septuagint: Κύριος Σαβαώθ. Savaoth are literally the angelic armies, so it is not a title of God. The issue is that the Greek follows the Hebrew literally and does not use "of" between the two words, but in Hebrew two nouns back to back express exactly the genitival relation. Therefore "Lord Savaoth" actually means "Lord of Savaoth." Based on this, it seems to us that the translation issue is the following: do we translate σαβαώθ for how it is written or for what it means? We could argue that even what is written can relate what it means, otherwise it wouldn't be written that way. However—and herein lies the problem in our opinion—if we do translate what is written, "Lord Savaoth," what is nevertheless to be passed on is what it means, therefore now we are in the hermeneutic impasse of having to trust that everyone knows what it means. In other words, we have to trust that everyone in church hears one thing (what sounds like two nouns both in the nominative) and understands another (a noun in the nominative and a second in the genitive). We could keep the two nouns, as indeed the Septuagint kept it from the original Hebrew, but we do not think that modern hearers know that "Savaoth" means here the genitive "of armies." The Fathers of

the Church did have this knowledge, that "Savaoth" in this title means the genitival "of Savaoth." They knew that the title of God here is not "Armies" (that would be absurd), but rather "of armies." For example, this is how St. Gregory the Theologian puts it: "The Lord Savaoth, which is 'of armies' or 'of powers.'"⁹⁶ Also St. Athanasius says, "Lord Savaoth, which is interpreted 'Lord of the armies.'"⁹⁷ The *Constitutions of the Apostles* translates, "Lord Savaoth, God of the powers."⁹⁸

Therefore, to go back to our interpretive impasse, the question is:

96. *Oratio* 30.19 (PG 36:128B): σαβαώθ, ὅπερ ἐστὶ στρατιῶν ἢ τῶν δυνάμεων.

97. *Against Arians* II.23 (PG 26:197A): Κύριος Σαβαώθ, ὃ ἐρμενεύεται Κύριος τῶν στρατιῶν.

98. *Constitutions of the Apostles* VIII.29 (PG 1:1125B): Κύριε Σαβαώθ, ὁ Θεὸς τῶν δυνάμεων. See also St. Epiphanius, *Panarion* I.26.10.12-13: "Translated from Hebrew, 'Sabaoth' means 'Lord of hosts.' Wherever 'Sabaoth' occurs in the Old Testament, it suggests a host; hence Aquila everywhere renders 'Adonai Sabaoth' as 'Lord of armies.'" Translation from *The Panarion of Epiphanius of Salamis* (trans. Frank Williams; 2 vols.; 2nd ed.; Leiden: Brill, 2009), 1:100. Greek text from Karl Holl, *Ancoratus. Panarion* (3 vols.; Leipzig, 1915, 1922, 1933), 1:288: Σαβαώθ γὰρ ἐρμηνεύεται ἀπὸ τῆς Ἑβραϊκῆς διαλέκτου κύριος τῶν δυνάμεων· ὅπου γὰρ ἐν τῇ παλαιᾷ διαθήκῃ τὸ Σαβαώθ ὀνομαζέσθαι ἐστὶ γεγραμμένον, δύνανται ὑποφάνειν, ὅθεν ὁ Ἀκύλας πανταχοῦ τὸ «Ἀδωναὶ Σαβαώθ» ἐρμηνεύει λέγων «κύριος στρατιῶν». And again *Panarion* I.40.5.7-8, 10-11: "The fools say, in blasphemy against their own head, that this is Sabaoth himself, since they suppose that Sabaoth is a name for some god. Already in the previous Sects I have dealt at length with the translation of Sabaoth and other names. . . And "Sabaoth" means, "of hosts"; hence "Lord Sabaoth," means, 'Lord of Hosts.' For wherever scripture uses the expression, "Sabaoth," <"Lord"> is put next to it. <Scripture> does not merely cry, "Sabaoth said to me," or, "Sabaoth spoke," but says immediately, "Lord Sabaoth." For the Hebrew says, "Adonai Sabaoth," which means "Lord of hosts" (*The Panarion*, 1:288). Greek text from Holl, *Ancoratus. Panarion*, 2:86: ὃν βλασφημοῦντες κατὰ τῆς ἑαυτῶν κεφαλῆς φασιν αὐτὸν εἶναι τὸν Σαβαώθ οἱ ἀνόητοι, νομίζοντες ὄνομα εἶναι [τοῦ] θεοῦ τινὸς τὸ Σαβαώθ, ὡς ἤδη καὶ ἐν ταῖς πρότερον αἰρέσεσι διὰ πλάτους ἡμῖν πεπραγμάτευται περὶ ἐρμηνείας τοῦ Σαβαώθ καὶ ἄλλων ὀνομασιῶν. . . καὶ τὸ Σαβαώθ δυνάμεων ἐρμηνεύεται. κύριος οὖν Σαβαώθ κύριος τῶν δυνάμεων. πάντῃ γὰρ <κύριος> πρόσκειται ὅπου τοῦ Σαβαώθ ὄνομα λέγει ἢ γραφῇ· <ἢ γὰρ γραφῇ> οὐ μόνον ἐκφωνεῖ λέγουσα· «εἰπέ μοι Σαβαώθ ἢ ἐλάλησε Σαβαώθ», ἀλλὰ εὐθύς λέγει κύριος Σαβαώθ. οὕτως γὰρ ἡ Ἑβραῖς φάσκει «Ἀδωναὶ Σαβαώθ», ὅπερ ἐρμηνεύεται κύριος τῶν δυνάμεων.»

do we trust that everyone knows, as these Fathers do, what the phrase means (a genitive)? We made the decision not to extend that trust and translated Savaoth for what it means.

The name of "Lord" (ὄνομα Κυρίου)

The phrase occurs very often in our liturgy. In the SP Ieratikon it occurs several times in the prayers of the priest, as well as in those of the choir. This common phrase is usually translated as "the name of the Lord," *Thya* being the singular exception! Yet, the translation "the name of the Lord" is wrong. The phrase is scriptural. It appears in the New Testament, but there it is always taken out of the psalms. Both in the psalms and the New Testament, in all versions, "Lord" appears without the definite article. This is a very important matter of how the Septuagint translates from the Hebrew. Ps 117:26 provides the most common liturgical version of the phrase and serves as a good case in point. Most English translations, both liturgical and scriptural, render this verse as "blessed is he who comes in the name of the Lord." Indeed the Greek phrase ἐν ὀνόματι Κυρίου is an awkward word-for-word rendering of the Hebrew genitival construction, in this case בְּשֵׁם יְיָ. The Hebrew phrase is certainly definite. In Hebrew genitival constructions (as in "the name that belongs to the Lord") and appositional constructions (as in "the name that is 'Lord'") are distinct. Without going into too much detail, the latter will repeat prepositions and the definite article, which the former never would. Therefore, בְּשֵׁם יְיָ is definite all around: "in the name of the Lord."

Yet, the Greek translation is awkward for not rendering the definiteness of the Hebrew phrase clearly, which would be ἐν τῷ ὀνόματι τοῦ Κυρίου. Unlike the Hebrew phrase, the Greek ἐν ὀνόματι Κυρίου can be taken as appositional in the most natural way. English translations of the Septuagint arbitrarily decide that this must be a mistake on the part of the Septuagint translators and correct it, recovering the definiteness of the Hebrew construction.⁹⁹ This is a terrible mistake, because it ignores the history of the phrase! Even before Christianity, in Judaism "Lord" is a divine name; the possession of this name makes a being divine. In other

99. Thus NETS, SVOT, OSB. The latter is not truly a new translation of the Septuagint, nor is it very much Orthodox, but rather a reworking of the NKJV without good knowledge of the Orthodox interpretation of Scripture. It is

words, there is an ongoing "name" mysticism in Second Temple Judaism (and later).¹⁰⁰

The earliest Christianity inherits this tradition. Christ is the one who possesses the name "Lord."¹⁰¹ Against this background, the Septuagint phrase is clearly taken to be appositional, because it is taken to be about Christ's possession of the name: "the name of 'Lord.'" Understood to be about Christ, the phrase no longer praises Christ as coming in the name of the entity "Lord", as if "Lord" is someone distinct from Himself, but rather it praises Christ who comes *as* "Lord." Therefore, given its Christological value, the phrase is best translated as "in the name of Lord." As the Christological meaning of the phrase is lost, we have even observed fellow priests using the blessing "Blessed is he who comes in the name of the Lord" to bless the readers of the apostle. This is a terrible theological mistake!

bad enough to have drawn the justified ire of Fr. Ephrem Lash, "Review Article: Orthodox Reflections on the 'Orthodox Study Bible,'" *Sobornost* 31 (2009), 87-96.

100. See on this the comprehensive studies by Jarl Fossum, "Kyrios Jesus as the Angel of the Lord in Jude 5-7," *New Testament Studies* 33 (1987) 226-43; *The Name of God*.

101. See, among other studies, Jean Daniélou, *The Theology of Jewish Christianity* (London: Darton, Longman, & Todd, 1964) 147-63; John Behr, *The Way to Nicaea* (Crestwood, N.Y.: St. Vladimir's Seminary, 2001) 62-66; Charles Gieschen, "The Divine Name in Ante-Nicene Christology," *Vigiliae Christianae* 57 (2003) 115-58; Bogdan Bucur, "The Mountain of the Lord: Sinai, Zion, and Eden in Byzantine Hymnographic Exegesis," in *Symbola Caelestis: Le symbolisme liturgique et paraliturgique dans le monde chrétien*, ed. B. Lourié and A. Orlov (Piscataway, NY: Gorgias, 2009), 129-172; John S. Romanides, "Highlights in the Debate Over Theodore of Mopsuestia's Christology" *Greek Orthodox Theological Review* 2 (1959-1960): 140-185.

5.C. Explanations on common prayers (across services and volumes)

"Our Father"

your will be as in heaven, so also on earth: γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. Invariably the recent English translations consulted here have a version of "on earth as it is in heaven," most probably following KJV. The greatest problem we see with this translation, not wrong semantically, is the placement of the primary focus on earth.

To our knowledge all English translations to date have the "divine will" petition in the prayer "Our Father" along the lines of KJV: "Thy will be done in earth, as it is in heaven." An immediate problem with this translation is that it switches the mentions of heaven and earth in the original Greek. All Greek manuscripts referencing both heaven and earth mention heaven first: γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. The sense of the Greek is different. The divine will is a reality, it is the manifested presence of God, which already exists in heaven and from there it is passed on to earth, through the imparting of heaven to earth, through heaven coming down and permeating earth. In contrast, we suspect that the reversed word order in English translations is not only intended to avoid—for the sake of fluency—the ungraceful pair "as"–"so also"; it also expresses a view according to which the divine will is a commandment that is to be done, something that we do, an action. Our actions are then expected to reach a certain similarity to the doing of the will in heaven. This brings us to the second fundamental problem with the common English translation: "be done." This "to do" is γίνομαι, which rather means "to exist, to come into being," and certainly does not mean "to act, to do, to perform." The ancient Christian and Jewish view behind the Greek text is ascetical–mystical and participation-based. The former view is ethical and action-based.

The whole idea in the Greek parallels the previous petition, "your kingdom come." This is doubtlessly not the eschatological coming of the divine kingdom, but its indwelling here and now in the human being.¹⁰²

102. For ancient Christians and Jews the reality of afterlife is to happen here and now, in this life. For this see April DeConick, "What is Early Jewish and Christian

Even if we were to take the divine will to be a commandment, a rule (as opposed to God's presence opened to participation), adopting thus an ethical framework rather than ascetical and unitive—which amounts to a gross recent misreading of the Jewish mindset of the time—the verb γίνομαι still does not mean “to do” this commandment, but rather to materialize it, to make it happen. This is another Semiticism. In the Classical Greek way of expressing such things, commandments are done, but in such cases *koine* and older Greek would not use γίνομαι but ποιέω, although it would be even more idiomatic to say that the commandments are “fulfilled” ἐπιτελέω or “obeyed” ὑπακούω. In the ancient Semitic way even commandments can also “materialize,” come into concrete reality, become, exist, be. In this sense *koine* uses γίνομαι. We can think here of Genesis 1. When God commands, the commandment comes into being. The Hebrew uses here the verb to be, הָיָה (“it was so”), the Septuagint uses γίνομαι (“it became so”). In later Jewish prayer also God's will is asked “to be” (e.g., *b. Ber.* 7a, 16b, 17a; *Gen. Rab.* 66.10).

daily: τὸν ἐπιούσιον. We opted for this common translation hoping that the reader would take this adjective as we meant it, in the sense of “of every day,” perpetual, of eternal sustenance.

debts/debtors: ὀφειλήματα ἡμῶν/ὀφείλεταις ἡμῶν. That this is the sense of the Greek words is very clear. The concept makes the connection to the master forgiving a servant his great debt and the servant not forgiving the debt of his fellow servant (Matthew 18:23-35). Yet, it is not this parable that convinced us, in and of itself, that the sense of debt must be preserved in the English translation. In our opinion this language must be retained because it is also confessional and baptismal. It is indeed mostly in relation to baptism that sins are revealed as debts, because grace is given freely to those who have no means of recompense, but rather possess only debts.¹⁰³ Furthermore, once we are purified freely and gratuitously, we owe God to return to Him this free gift.

Moreover, the language of sins as debts is what ultimately illuminates, among other things, St. Paul's point that Christ has “obtained” us

Mysticism?,” in idem, ed., *Paradise Now: Essays on Early Jewish and Christian Mysticism* (Atlanta: Society of Biblical Literature, 2006), 1-24.

103. See the remarks of St. Gregory the Theologian, *Oration* 40.4 (On Baptism).

(cf. Phil 3:12, καταλαμβάνω). This language is of paramount importance. The sense is that the human being has been taken over by Christ. Of course, this is not the language of the medieval substitutionary atonement, but the realization that Christ has filled all human existence with Himself and that Christ is everything.

as we too forgive: ὡς καὶ ἡμεῖς ἀφίεμεν. The “too” is not in any translation of the Lord’s Prayer that we have consulted. We find it significant enough to retain, as it seems to place added emphasis on the fact that we, too, have to forgive.

evil: τοῦ πονηροῦ. The genitive can be both masculine, as in “evil one,” and neuter, as in “evilness.” We take this ambiguity to be intentional, as the ancient translators (from Aramaic, which would have been much more clear here) could have avoided it, had they wished to. The Fathers of the Church read it both ways, as Lampe documents in his *Lexicon*.¹⁰⁴ Therefore our translation “evil,” which is very literal, although a bit gauche, is meant to keep the ambiguity (*pace* OCA2017). We took it that one could rather think “the evil one” when saying “evil,” than think “evil” in general when saying “the evil one.”

Psalm 50

from blood: ἐξ αἱμάτων. This is truly a plural, “bloods,” but unfortunately a plural wouldn’t work in English. The sense is to cover all possible blood-spilling and all blood-impurity. Therefore we take “bloodshed” in OPB to be too limited in meaning. OSB’s “bloodguiltiness” is problematic because it implies that one can shed blood in a non-guilty way.

shattered spirit, shattered heart: πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην. As is well known, these participles are usually translated with “broken.” Yet, συντριβω does not only mean “to break.” It means “to rub some things together until they shatter or fall apart into pieces,” “to shatter,” “to crush.” Also found in the prayer to the Birthgiver of God after Communion.

a right Spirit... Holy Spirit... governing Spirit: πνεῦμα: We took all these occurrences of the noun “spirit” to be references to the Holy Spirit (whence the capital initials). This fact becomes particularly evident at Pentecost, when these verses are recited repeatedly.

104. Lampe, *Patristic Greek Lexicon*, 1121.

Face. A reference to Christ. See "Face" above, in 5.A.

Through the prayers. . .

Through the prayers of our holy Master (or Father or Fathers), Lord Jesus Christ God, have mercy on us. Δι' εὐχῶν τοῦ ἁγίου Δεσπότου ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός, ἐλέησον ἡμᾶς. Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς. "Holy Master" not "holy hierarch." Also, "Lord Jesus Christ, God." There is no possessive pronoun.

"Now set free your servant, Master"

set free your servant: γὺν ἀπολύεις τὸν δοῦλόν σου, δέσποτα. The English translations we have consulted have "let your servant depart." We found this translation (most probably due to KJV) to be problematic. It suggests that the servant is the one doing the action of the verb, "to depart", while the Greek clearly places the action, to free, "to set free", squarely on God. God is not simply giving us permission to make our departure, but He actively frees us and makes us go. The language is very powerful, with clear connotations of liberation from slavery.

my eyes have seen . . . Glory of your people Israel: see comments in introduction to this volume.

Prayer of St. Ephrem¹⁰⁵

sobriety: σωφροσύνης. The English translations consulted all have invariably "chastity." It seems to us that the English term no longer retains a sense of spiritual state, except among students of spirituality. Not to mention that today it can be easily misconstrued for sexual abstinence. The Greek σωφροσύνη (υφλομυαρίε in Slavonic) is rather a spiritual state, clarity, sobriety (cf. Acts 26:25), cleanliness, and moderation, self-control of mind (2 Macc 4:37). Sexual chastity is only one application of this spiritual sobriety.

meddling: περιεργία. Among the translations consulted, only AA has "meddling" here. The primary sense of the Greek work is busybodying, meddling curiosity, inquisitive preoccupation with others and with one's

105. We will not explicate the differences between the Greek and Slavonic recensions of this prayer, as our concern is only with the text of the SP Ieratikon.

own life, out of the desire to govern, to fix their lives and one's own.

As many as have been baptized into Christ. . .

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.
Although we are aware that this hymn is actually in the second person plural, "you," we decided against employing the artifice used by other translators of rendering "as many of you as have. . ." hoping that instead people would be aware of the fact that the whole hymn is in the second person.

Vespers prayers at lighting of lamps

do with us a sign for good: ποιήσον μεθ' ἡμῶν σημεῖον. The sense here is not that God is to "make" a miracle which we are to see. Like the two ensuing petitions, this one also asks for a change of our self. So the sense is that God is turning us into a sign for good. We decided then to translate with "do." The translation is more literal because this is again a Hebraism translated literally into the Greek of the Septuagint (e.g., The Song of the Three Youths, verse 18).

reprove us not with your anger: μὴ τῷ θυμῷ ἐλέγξης ἡμᾶς. This sentence and the following one (analyzed below) are both from Ps 37:1. The English translations consulted here have variations of "rebuke us not in thy anger," which seem to be coming straight from KJV. There are issues with this translation. First, the Greek ἐλέγχω is rather softer than "rebuke." The sense of the English verb "to rebuke" is "to express sharp disapproval or criticism of (someone) because of their behavior or actions" (Oxford English Dictionary). The Greek ἐλέγχω, in contrast, properly means to convince with solid, compelling evidence; the cognate noun ἐλεγχος means simply "examination for disclosure." So a better translation of ἐλέγχω would be "to expose for reprove" or "to reprove," as Lampe also has it.¹⁰⁶ Second, θυμός means rather "fervor," the movement of the soul that incites, the opposite of the movement that pacifies. Of course, irritability can be worked out in anger, but Greek has other words to express that clearly. The sense of θυμός is always that of irritability. Both terms used here come not simply from Scripture, but through the prism or rather with the sense in which later Christian spirituality, particularly

106. Lampe, *Patristic Greek Lexicon*, 446-447.

the “psychology” of monastic literature, understood it. Closer attention should be paid to that appropriation of Scripture, but we decided to translate more narrowly as “anger.” Our sense is that Scripture sometimes, if not even often, describes God not as what He is, but rather as how He feels to us. In other words, God is described as He appears to us. Doubtlessly often He appears to us as angry and we think verses such as Ps 37:1 express this experience of God.

nor chastise us with your wrath: μηδὲ τῇ ὀργῇ σου παιδεύσης ἡμᾶς. The translations consulted have “chasten/chastise us in your wrath.” Although we have found this translation unsatisfactory, we decided to keep it in view of the sense of Scripture expressed above. To chasten/chastise is defined as “to rebuke or reprimand severely” (Oxford English Dictionary), but the Greek παιδεύω (whence pedagogy) properly means to raise a child so they mature well, to educate, to train, to bring up, to rear. The noun ὀργή, which carries the primary sense of feeling passionately about something (to teem, to swell up), is ardor, or in this case teaching with ardor.¹⁰⁷ Therefore, one gets a sense in Greek that God’s “wrath” is not an outburst of anger, but rather “a settled indignation” (as one older lexicon put it well) against that which is opposite to Him, or even better an incompatibility. KJV has here “hot displeasure”! Therefore, the noun usually is paired with other nouns of both grievance and compassion. This clause “nor chastise us with your wrath” is in obvious parallelism with the previous one “reprove us not with your anger,” the idea being the same: “do not teach us in ardor.” The clause that follows clarifies this meaning even more as it expresses the opposite (with “but”) and the opposite to these first two parallel clauses is for God to “deal with us according to his forbearing gentleness.”¹⁰⁸

gentleness: ἐπιείκεια. This is more than “mercy” (AA, OCA2014). The primary connotations here are two: forbearance and gentleness. This is the opposite of θυμός, of acting with fervor.¹⁰⁹ Yet we took “forbearing gentleness,” a more complete translation, to be too long and difficult to

107. See also Lampe, *Patristic Greek Lexicon*, 970 (ὀργή C).

108. For how the two nouns, θυμός and ὀργή, are used together about God, see the same entry in Lampe, *Patristic Greek Lexicon*, 970 (ὀργή C.4), which provides several references to the Fathers about this.

109. See Lampe, *Patristic Greek Lexicon*, 523.

read. Also, we found “kindness” (Ephr) not to retain this contrast with θυμός. Dmi has “tenderness.”

to the knowledge of your Truth: εἰς ἐπίγνωσιν τῆς σῆς ἀληθείας. The expression comes from 1 Tim 2:4: “[God, our savior,] who wills that all humans be saved and come to knowledge of the Truth (εἰς ἐπίγνωσιν ἀληθείας).” This can be found in many liturgical texts. For example, on the Wednesday of the fifth week of Great Lent, at Vespers, in the composition of Symeon the Translator one hears the following in two stanzas:

Wild beasts encompass me: O snatch me from them, Master; for it is Thy will that all men should be saved and come to the knowledge of the truth. As Creator, save them all, and with them all save me. . .

The devil has prepared his weapons and hastens to ensnare my humble soul; and he has made me, O merciful Lord, a stranger to the light of the knowledge of Thy Countenance. But Thou art mighty in strength: O snatch me from his snares.¹¹⁰

The parallelism between the two stanzas is obvious; the truth is Christ's Face (“countenance”). Also, on the Sunday of forgiveness, one hears the hymn:

The Saviour said to him [Adam]: ‘I desire not the loss of the creature which I fashioned, but that he should be saved and *come to knowledge of the truth*; and when he *comes to me* I will not cast him out.’¹¹¹

make our prayer arise straight: κατεύθυνον τὴν προσευχὴν ἡμῶν ὡς θυμίαμα ἐνώπιόν σου. AA, OCA2017 have “direct our prayer.” The phrase is borrowed from Ps 140:2 (soon to be sung in the service), but this time the verb is changed from a third person imperative (κατευθυνθήτω) to a second person imperative (κατεύθυνον), “make our prayer arise straight” instead of “let our prayer be made to arise straight.” The verb does mean

110. Mother Mary and Archimandrite Kallistos Ware, *The Lenten Triodion* (South Canaan, Penn.: St Tikhon's Seminary Press, 2002), 373-374.

111. *The Lenten Triodion*, 170.

"to make straight." The scriptural imagery, preserved in our Vespers, is that of the rising of the incense smoke in the temple. In the draftless air of the temple the smoke would rise straight upwards. "Direct" is an accurate translation if it is taken as "make straight." If "direct" is meant to reflect the Hebrew יָדָה used here in the Masoretic text, יָדָה certainly does not mean "make rise straight," but rather to make firm, to establish, to secure (KJV has here "set forth"). In Hebrew the psalm verse asks for the human prayer to be as firm timewise as the offering of incense, that is, to be offered at all the assigned times. But this is not what the Greek does. The Greek verb is not about the appointed times of the incense offering, but about the verticality of the incense smoke. Even more importantly, this is how the verb was understood in our tradition, particularly in the monastic circles. We must keep in mind that prayer was done standing up straight and with the hands raised.¹¹²

Litia

deliver us from his looming righteous threat: ῥύσασθαι ἡμᾶς ἐκ τῆς ἐπικειμένης δικαίας αὐτοῦ ἀπειλῆς. The sense here is not that God's chastisement is inevitable, but rather that his warnings, always done in righteousness, hang upon the world at all times. We find the other translations wanting in this sense. Additionally, the other translations we have consulted (AA, Dmi, OCA2014) have the additional words "against us" which do not appear in the Greek: "righteous chastisement which impendeth against us." Thya has "his just threat that hangs over us" (although the Greek text used by Thya lacks ἐπικειμένης!).

Compline

For those who travel well by sea [and air]: ὑπὲρ τῶν ἐν θαλάσῃ καλῶς πλεοντῶν. The adverb "well," present in most manuscripts, is missed by several translations (AA, OCA2014, Dmi). Foundoulis has made a convincing argument for its significance.¹¹³

112. On this ancient practice of prayer, referred to in our liturgical use of Ps 140:2, see Gabriel Bunge, *Earthen Vessels. The Practice of Personal Prayer according to the Patristic Tradition* (San Francisco: Ignatius Press, 1996).

113. Foundoulis, *Απαντήσεις εις λειτουργικάς απορίας* §100.

Matins: morning prayers

our praising is always in you: ἐν σοὶ ἡ ὑμνήσις μου διὰ παντός. The phrase is taken from Ps 70:6, therefore, in order to preserve its connection to Scripture we translated it quite literally.

make us firm with a governing Spirit: πνεύματι ἡγεμονικῶ στηρίξας ἡμᾶς. This whole line is taken from Psalm 50, see above explanations on this psalm.

the powers of heaven praise you and to you we send up glory: σὲ αἰνοῦσι τῶν δυνάμεις τῶν οὐρανῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν. SP Ier-atikon has a footnote on this line, providing evidence that the second verb should be in the first person plural ("we send up") and not the third person (as in AA). The sense here is that the faithful join the angelic liturgy (see also observation below on "hearing a voice of praise and telling all your miracles").

Hours

God have pity on us: ὁ Θεὸς οἰκτερήσαι ἡμᾶς. This is at times rendered as "God be bountiful to us" (OCA2014), but the Greek word οἰκτεῖρω (here spelled οἰκτερέω) never has the meaning of "to be bountiful," but it is the verb that also gives us οἰκτιρμός, pity, for which see the entry "mercy" in 5.A.

show his Face to us: ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς. The expression is from the priestly blessing of Num 6:24-25/Ps 66:1,¹¹⁴ as are the preceding clauses of the blessing.¹¹⁵ Many prefer to translate along the lines of "make his face shine upon us." AA has "show the light of His countenance," Dmi "make Thy face to shine upon us," OCA2014 "shine the light of thy countenance upon us."¹¹⁶ Yet, the verb ἐπιφάνω does not mean "to shine." It really means "to reveal (oneself)," "to appear," "to make (oneself) manifest," "to display." Granted, it is true that in Num 6:24-25/

114. OSB mistranslates: "The Lord bless you and keep you, the Lord make His face shine upon you and be merciful to you."

115. The expression ἐπιφάνω τὸ πρόσωπον αὐτοῦ ἐπὶ is also in Ps 30:17; 79:4, 8, 20. In the latter three verses, OSB translates differently from Num 6:25, and Ps 30:17 and 66:1 and has "reveal His face upon."

116. The same phrase opens the prayer of the litany for those preparing for illumination and OCA2017 translates there with "reveal thy countenance."

Ps 66:1 the Hebrew verb in the Masoretic text is *וַיִּשָׁא*, "to shine." The proper Greek translation of *וַיִּשָׁא* would be *ἐλλάμπω*, "to make shine," and Mt 17:2 uses this verb (*ἐλαμψεν τὸ πρόσωπον αὐτοῦ*) to appeal precisely to this Old Testament imagery. It is even more significant then that in Num 6:24-25/Ps 66:1 the Septuagint does not translate *וַיִּשָׁא* with *ἐλλάμπω*, but with *ἐπιφαίνω*. Doubtlessly the imagery is the same. The petition, given its priestly nature and temple context, is liturgical; it is a petition for the liturgical manifestation of the divine Face in the Holy of holies.

Yet, even if both *ἐπιφαίνω* and *ἐλλάμπω/וַיִּשָׁא* ultimately preserve the same imagery, it is important to maintain their differences. The translations along the lines of "shine the light of his face upon us" follow not the Septuagint, but the Hebrew text. Another particularity these translations miss is that "the Face" is a title for Christ in our tradition. Consequently, we decided to capitalize its initial.

Entrance prayers

Spirit of the Truth: *τὸ Πνεῦμα τῆς ἀληθείας*. The phrase is taken from John (14:17, 15:26, and 16:13). No English translation that we have consulted retains the definite article here, but rather "Spirit of truth," as KJV translates the phrase in those three Johannine verses. We consider this to be a grave error, as the definite article here has significant theological import: the Spirit is not one of an abstract truth, of a statement, but of The Truth, who is a person in John, namely Christ the Son (cf. John 14:6). It is telling that in John after Christ identifies Himself as "the Truth," the Spirit is called "the Spirit of the Truth." The Spirit is called here the Spirit of Christ, not the Spirit of a formulaic statement. By not understanding this, we are bound to keep repeating the wrong question of Pilate "What is truth?" (John 18:38)—without a definite article!—and not finding an answer, with the Answer standing right in front of us. This point is even more essential today when "faith" is mostly reduced to an assent to pre-existing propositions. The following words of Fr. Lev Gillet are perfectly on point:

Jesus did not say: 'I am showing you the way.' He said: 'I am the way.' He did not say, 'I am teaching you the truth.'; He said, 'I am the truth.' He did not say, 'I am giving you life'; He said, 'I am the life.' St. Paul will often speak of Christ in like terms: Christ

is my life, He is our sanctification, our justice. We can speak of Christ in substantives, because He is the very substance of all good things, of all gifts. In Jesus a living person has replaced the law. It is no longer because of a written commandment that I shall shun murder and adultery, but because a person, Jesus Christ, has spoken, has lived and died in a way which henceforth constitutes the eternal model. Jesus abolishes and at the same time perfects the law. Like the river which flows into the seas, each drop of water which was in the river maintains its existence in the womb of the sea, but the river, as a river, no longer exists.¹¹⁷

tabernacle: σκήνωσον. The translations consulted here have "dwell" (OPB), "abide" (AA, OCA2017). Yet, the Greek σκηνώ literally means "to tent" or "to tabernacle" and it carries special significance as it references the tabernacle and the Temple and it is truly part of the liturgical language of the Jerusalem temple. See entry in 5.A previously and also below, at Vesting prayers, "the place where Your Glory tabernacles."

that we . . . not fail: ἀστοχῆσωμεν. Others have "not be confounded" (AA), "not perish" (OCA2017), but the sense is very clear here, "not fail."

look on a people who has sinned: εἰς λαὸν τὸν ἁμαρτήσαντα. Others have "look on us sinful men" (OCA2017), "look upon a sinful people" (AA). Two points must be made here. First, it is only reasonable to assume that the aorist participle "who has sinned" carries particular force, since "sinful" as an adjective was available in Greek and it is even used later on in the Liturgy, but it is not used here. Second, to our knowledge, no Greek text has "us." The prayer includes all the people, liturgizers ordained and not ordained, seen and unseen. The "we" that comes up in the prayer includes all the liturgizers, otherwise it would be "I."

Vesting prayers

Right Hand: the prayer of the first cuff is taken from Ex 15:6-7. We take "Right Hand" to be a title of Christ. The prayers of the two cuffs are about the creation of the human being. Moreover, there is a subtle parallelism between the creation of the human being alluded to here and

117. A Monk of the Eastern Church, *Jesus: A Dialogue with the Savior* (Educational Resources, 1990), 29.

the creation of the world reenacted at the Proskomidi. This parallelism is even more obvious between the vesting of the priest and the covering of the gifts; as the priest vests, so the gifts are covered. It only makes sense then that the Christological and Pneumatological overtones of the covering ("by the Word of the Lord the heavens were made firm and by the Spirit of His mouth, all their power"—see below) can be expected to appear here. The first such Christological overtone is in the mention of "Right Hand" in the prayer of the first cuff. "Right Hand" is a title of Christ in many Fathers.¹¹⁸ Mystagogical commentaries also see the Right Hand in this prayer to symbolize Christ.¹¹⁹ We have subscribed to this understanding of the vesting prayers. The priest in a sense clothes himself with Christ and speaks as if Christ. As our Tradition often emphasizes, including the liturgy, Christ is the one who serves.¹²⁰

has shattered enemies and in the magnitude of your Glory you have crushed the adversaries: ἔθραυσεν ἐχθρούς καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους. This is from Ex 15:6-7. Some of the existing English translations have the pronoun "your" here, as in "your enemies" and "your adversaries" (e.g., AA, OCA2017), but both personal pronouns do not appear in Greek at all. Dmi stands alone in the texts we have consulted in saying "the adversaries." The sense here is that the enemies and the adversaries are not only God's, but the liturgizers' also (as they were Israel's before the crossing of the sea). That "Glory" is a title of Christ, as it is in many cases (see entry on "Glory" in 5.A), makes perfect sense in light of the meaning of "Right Hand" (see previous entry).

Your Hands: see also comment above at "Right Hand". Ever since Theophilus of Antioch and Irenaeus of Lyons eastern sources have taken the two hands of the creation of humanity to mean the Son and the Spirit.¹²¹

118. See for example St. Gregory of Nyssa, *Against Eunomius* 5; *Life of Moses* 2.29; St. Basil the Great, *Letter* 8 (quoting Ex 15:6-7). See also patristic interpretations of Ps 44:5 and 117:15-16.

119. St. Symeon of Thessalonika, *The Liturgical Commentaries* (ed. and trans. Steven Hawkes-Teeple; Toronto: Pontifical Institute of Medieval Studies, 2015), 104-107 (section 37).

120. E.g., prayer of the cherubikon; St. Symeon of Thessalonika, *The Liturgical Commentaries*, 105-107.

121. Irenaeus of Lyons, *Demonstration* 11; *Adv. Haereses* IV.20.1, 34.1; V.6.1; Theophilus, *Apology to Autolycus* II. 18.

Mighty One: δυνατέ. The prayer of the epigonation is taken from Ps 44:4-5. We have taken this one to be Christological as well, so we capitalized Mighty One.¹²²

draw and prosper and reign: ἐντεινον καὶ κατευοδοῦ καὶ βασιλευε. The phrase is from Ps 44:5. For the first verb some translations have “proceed” (AA), but some do have “draw” (Dmi), which is the proper meaning of the verb.

hearing a voice of Your praise and telling all your miracles (Ps 25:7): τοῦ ἀκοῦσαι με φωνῆς αἰνέσεώς σου καὶ διηγῆσασθαι πάντα τὰ θαυμάσιά σου. To our knowledge all Greek manuscripts have “hearing” (ἀκοῦσαι) for the first verb, not “singing.” The idea is that the priest joins in the angelic praise, which is ceaseless, and therefore already ongoing when he enters the Holy of holies. He hears that first and then says it himself, joining in.

the place where your Glory tabernacles: τόπον σκηνώματος δόξης σου. Literally the phrase means “the place of the tabernacling of your Glory.” It carries special significance as it is truly part of the language of the Jerusalem temple. The Glory should be here capitalized, as the Glory of the Lord (כבוד or δόξα) is Christ, and He tabernacles in the Holy of holies (on the significance of tabernacling, see “tabernacle” in 5.A.; on Christ as Glory see “Glory” in the same section).

Proskomidi

in his humility: ταπεινώσει (ταπείνωσις). Some translations render this as “humiliation” (AA, OCA2017), but humiliation is inflicted upon someone. “Humility” (also in Dim) is who Christ is. The icon often used at the proskomidi is Ἀκρα Ταπείνωσις, which we do understand as “extreme humility,” not “humiliation.” “Humility” is used with respect to Christ, “lowliness” with respect to us humans.

Yet, who will describe his generation?: τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; There are several significant aspects of this phrase. Two need to be addressed here. First, here “generation” does not mean people living at the same time in the history of humankind, but rather begetting and race (as in the Latin *genus*). Second, unlike many other versions, the Orthodox versions of both Isa 53:8 and Acts 8:33 (which quotes Isa 53:8)

122. See also St. Basil, *On Psalm 44*, in *Saint Basil, Exegetic Homilies*, 275-295.

have the particle δέ. It seems to us that its function is to set up a contrast with the previous clauses. In other words, the sense here is that, although Christ is as a sacrificed lamb, as a slaughtered sheep, and is humility itself, nevertheless no one can explain His begetting. We find this disappearing particle to be very significant.

decked out in many colors: πεποικιλμένη. The many-colored nature of the robe is a significant detail, taken here from Ps 44:10. The imagery has a significant history in Jewish mysticism, always referring to the garments of the One enthroned in heaven. Its use for the Birthgiver of God makes her effectively en-gloried, made glory, which is the precise sense of the ἔνδοξος used for her at the end of litanies (see 5.A., “glorious”).

By the Word of the Lord the heavens were made firm and by the Spirit of His mouth, all their power (Ps 32:6): Τῷ λόγῳ τοῦ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. This is the oldest cosmological prayer. Some English translations prefer the “and the star came. . .” (AA, OCA2017, Dmi), which is a later prayer, attested first in St. Symeon of Thessaloniki’s commentary. Moreover, it makes no sense in the context. The interpretation that the disk replicates the Nativity of Christ can only go so far, because the other two prayers are cosmological, as is “Be lifted up. . .” when the disk is brought back to the prothesis after communion. The cosmological prayer is appropriately preceded by the deacon’s: “Make firm, Master.” With the introduction of the Nativity prayer the deacon’s exhortation was lost, the deacon now saying only the nondescript “Let us pray to the Lord” for this covering. It must be pointed out here that in the Simonopetrine practice, the deacon calls out the censuring of every cover with specific words, which actually makes much more sense than the nondescript “Let us pray.”

blessing and sanctifying us—yourself bless this offering: The decision to use the dash here is both grammatical and typographical. First, it marks the fact that the “blessing” and “sanctifying” go with the previous sentence, and not with “yourself bless.” Typographically, a comma would not have been clear enough and would not have stood out easily enough to the priest who reads the prayer. In reading, a dash is seen more in advance than a comma and the dash here will tell the priest far enough in advance not to pause until he gets to it.

Glory to God in the highest, and on earth peace, Good Will among men: Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. The

text is from Luke 2:14. We capitalized Good Will because we take it to be a title of Christ. Fr. Ephrem Lash pointed out that in the liturgical texts of Nativity the word εὐδοκία, good will, is taken to be a title of Christ.¹²³ In his translation, here are two of the hymns:

Suddenly, at the word of the Angel, the armies of heaven cried: "Glory to God in the highest, on earth peace, among men *Good Will, Christ*, has shone out. God of our Fathers, blessed are you!"

Virgin Mother of God, who have given birth to the Saviour, you have overthrown the former curse of Eve, for you have become *the Mother of the Father's Good Will*, carrying in your bosom God the Word made flesh. None can fathom the mystery; by faith alone we all glorify it as we cry with you and say: Lord beyond interpretation, glory to you!

Lampe points out that St. John the Golden-mouth interprets Luke 2:14 this way.¹²⁴ To this evidence we can add another liturgical tradition. Taft points out that the Apostolic Constitutions 8.13.11-13 includes Luke 2:14 among other Christological hymns in the response to "The holy things are for the holy."¹²⁵ St. John the Golden-mouth also "cites Luke 2:14 in the context of the eucharist, referring apparently to that part of the liturgy between the epiklisis and communion."¹²⁶ Therefore, the hymn reads along the following lines: "Glory to God in the highest, and on earth peace, as Christ is among men." It is unfortunate that we couldn't find a good-sounding way to render ἄνθρωποι. "People" sounded too colloquial, and "human beings" too academic.

Lord, you will open my lips and my mouth will proclaim your praise: Κύριε τὰ χεῖλη μου ἀνοίξεις καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἰνεσίαν σου. The first verb, like the second, is future. Unfortunately some translations (e.g. OCA2017, Dmi) have it as an imperative.

123. "Translating Liturgy," 208-211.

124. *Patristic Greek Lexicon*, 563; also evidence of similar interpretations of Eph 1:5.

125. *The Precommunion Rites* (Roma: Pontificio Istituto Orientale, 2000), 241-242.

126. *ibid.*, 241.

We wanted to point this out because we find this mistranslation to weaken the sense in which the sacrifice of the Liturgy is a certainty, as Fr. Aimilianos emphasizes often.

Lord, Lord, open the door of your mercy to us: Κύριε, Κύριε, ἄνοιξον ἡμῖν τὴν θύραν τοῦ ἐλέους σου. (cf. Mt 25:11 and Lk 13:25 where the first portion of the entreaty is made "Κύριε, Κύριε, ἄνοιξον ἡμῖν" but the doors are not opened). This prayer is particularly significant. Fr. Aimilianos understood that the beginning of the Liturgy is a knocking on the door of God's kingdom, which is then opened to us. This means that our liturgy is an assured entrance into the Kingdom, entrance that will be there for us again. To quote Fr. Aimilianos again,

[the Liturgy] takes us into His kingdom. Then we will depart again to go to our houses with our passions, our sins, our fallenness. It does not matter! We will again go to the Liturgy, we will grab Christ again, He will deify us again.¹²⁷

Again, as Fr. Aimilianos points out, the priest's out-loud "always, now and ever and unto ages of ages" after communion, "is the moment in which Christ promises to remain with us always."¹²⁸ And indeed, Christ said "And behold I am with you always, even to the end of the age" καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος (Mt 28:20). He says "behold!," "look!," (ἰδοὺ), because this hope is right in front of us. Indeed it comes to us, when we first realize it, as a surprise, as a life-changing and even life-shattering surprise. The Lord uses the present tense here, which carries the atemporal aspect of the Greek verb *par excellence*, and not the future, because it is a certainty beyond all certainties. This means that our "meeting with God in the Liturgy will happen undoubtedly."¹²⁹

It is time for the Lord to make: καιρὸς τοῦ ποιῆσαι τῷ κυρίῳ. More literally this says "it is time of the making by the Lord." In our opinion it is essential to translate here literally. First, the verb ποιέω does not mean

127. Θεία Λατρεία, 50.

128. Θεία Λατρεία, 50.

129. Θεία Λατρεία, 71.

“to act,” as most English translations would have it. It means to bring something into existence, which regrettably falls under not one, but two English meanings, “to make,” understood in the sense of “to cause something to be,” and “to do,” understood in the sense of “to cause something to happen.” A further regret is that the English “to do” also has the sense of “to act.” This is why in our opinion the Greek ποιέω must be translated with “to do” advisedly, after much consideration. *Koine* has another word altogether for “to act” (and “to do” in the sense of “to act”): πράσσω. Second, in our opinion the translation “time to act” is wrong because the word “act” has been irredeemably corrupted by the activism-performism to which modern ecclesiologies have reduced the Church, social activism in the world and performative activism in the liturgy. Third, the meaning “to make” is Semitic and scriptural: when the verb ποιέω is used for God in the Scriptures, He “makes,” He does not “act” or “perform.” In relation to God ποιέω is always a creation verb. In the case of this phrase, God is clearly the subject of the verb.¹³⁰ We take it that it is precisely in this sense that the verb is used here, at the beginning of the consecrating Liturgies: the Liturgy with the consecration of the Gifts is a creation. It punctuates history, it contains history, and it completes history, taking it into the Mystery of the world to come (suggested here by καιρός—see the discussion in the chapter on “Orthodox Mystagogy”); and thus it fulfills creation. For God’s continuous creation, see especially John 5:17, 19-20.

Prayer of first antiphon

do: ποιήσον. Thya has “bestow on us,” GOau and GOus have “grant to us” while AA and Dmi have “grant us” and OCA2017 has “impart to us.” Yet, here the divine mercies and compassions are not something that God transfers possession of, bestows, gives away, but something He makes happen with us. This is why we opted for the more literal translation “do with us.” See also the comments in the introduction to this volume.

Prayer of third antiphon

have given us these common prayers of one voice: τὰς κοινὰς ταύτας

130. As most English translations recognize, the dative “Lord” is here as an agent, “by the Lord,” not as an indirect object “to the Lord.” Yet, some other translations, such as the Romanian, miss this agentive function of the dative.

καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς. The direct object of the verb is “prayers;” “us” is the indirect object here: gave “to us.” So He didn’t give us *to make* the prayers of one voice (OCA2017), but gave us *the prayers* of one voice, and promised to grant the requests made in one voice, now we ask Him to fulfill petitions with *His own* prayers, for the purpose *He Himself* ordained, that is, for the common good. This is the sense of the whole prayer: you gave us these common prayers and you promised you would fulfill these common prayers, so fulfill them now. As Fr. Aimilianos points out, our whole liturgy hangs on the fact that God “receives our prayer because He promised that He would hear our petitions.”¹³¹ OCA2017 changes all the syntactic relations of the clause in translating “hast given us grace with one accord to make.”

petitions for the common good: τὰ αἰτήματα πρὸς τὸ συμφέρον. OCA2017, Dmi, Thya, and AA have “[fulfill] as may be/is (most) expedient for them.” GOau has “[fulfill] the petitions of your servants for their benefit.” GOus has “[grant] as may be of benefit to them.” The first common mistake in all of these translations is not understanding that the *prayers* are “for the common good,” not that God is asked *to fulfill* them “for the common good.” In other words πρὸς τὸ συμφέρον determines the noun “petitions” as an adjective, not the verb πλήρωσον as a complement. The second mistake with the above translations is their rendering of πρὸς τὸ συμφέρον, a phrase taken from 1 Cor 12:7. Συμφέρω means “to bear together”; then πρὸς τὸ συμφέρον does mean “advantageous,” but it does so without losing the sense of *common* advantage. This sense is only strengthened by the context and the whole message of both 1 Cor 12:7 (written to a community that fights over gifts and functions) and of this prayer. Certainly the sense is not that each person will be granted what is best for him/her, but rather that those petitions are granted which work for the common good, which do not advantage one person against another.

in this age: ἐν τῷ παρόντι αἰῶνι. Only OCA2017 has here “world” instead of “age.”

the knowledge of your Truth: τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. See entry above in this chapter at “Vespers prayers at lighting of lamps.”

131. Θεία Λατρεία, 22.

Small entrance prayer

who have set upright: ὁ καταστήσας. The Greek verb implies standing, more specifically to set up standing. This connotation does not come through any of the translations we have consulted, which generally use the verb “appoint” (AA, OCA2017, Dmi) or “set” (Thya). The implication of standing is too significant to miss here, since it is the liturgical posture *par excellence*, both in early Christian texts and in ancient Jewish texts. Given the reference of this prayer to the heavenly liturgy, the standing of the angelic armies is even more important. See entry on “standing” in 5.A.

liturgy: λειτουργία. Most translations have “service,” which can easily be misconstrued as ministry in the most general terms. This is rather “liturgy,” with the strongest liturgical connotation.

of your Glory: τῆς σῆς δόξης. Given the heavenly (and earthly) temple setting of this prayer, we take Christ to be the Glory here as evident. For the identification of Christ with the Glory of the Temple, earthly and heavenly, see entry “Glory” in 5.A.

co-liturgizing and glorifying your Goodness with us: συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα. As the first communal prayer of the entrance into the sanctuary, we find it to be particularly important to retain the strong liturgical connotation of the Greek. The sense is clear: as people enter the church, they join the liturgy already ongoing among the angels; people and angels co-liturgize. Moreover, within this context it is only reasonable to assume that “goodness” here also does not refer to a divine attribute, but again to Christ. See the entry “Goodness” in 5.A.

“Blessed is the entrance of your holy place”

See under “Holy place” in 5.A.

Prayer of the Trisagion

the human being: τὸν ἄνθρωπον. First, there is a definite article here. Second, ἄνθρωπος is gender inclusive or rather generic, as the first human being is both male and female. Scripture is careful not to use the gender specific ἀνὴρ until Genesis 3, after the female side is taken out of this first human and what is left is truly male. This carefulness is also there in the Hebrew; the first human is always *adam* and only later on it becomes

ψ'Α, man. So, to be true to Scripture, the Liturgy calls the first human being, human, not male. Moreover, it is "the human," not "a human." See also entry on "human being" in 5.A.

overlook: παρορῶν. The sense of παρορῶν is not "to despise" (AA, OCA2017, Dmi), nor "to reject" (Thya), but rather to stop caring about someone, to disregard, to ignore, to overlook (so also in GOau, GOus).

according to your Image and to likeness: κατ' εἰκόνα σὴν καὶ ὁμολῶσιν. This short phrase is resplendent with Image Christology. It is fundamentally based on two texts: Gen 1:26 and Col 1:15. While the Hebrew version of the former is fraught with many possible ways of reading, the Greek is much clearer. It reads: "then God said, 'Let us make the human according to our Image and according to likeness'" (κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμολῶσιν). To the attentive eye of the ancients this verse presented a major "textual irritant": only "the image" is "our," not "the likeness."¹³² If the pronoun "our" had qualified both nouns "image" and "likeness," it would have had a different form altogether, the plural ἡμετέρας. Given this wording, from the earliest times Christian interpreters concluded that the "Image" according to whom the human being is created is a person, a sort of divine model or prototype of the first human, which the human being embodies as a given (ontologically, as it were). This being is Christ.¹³³ The same thing can be said about this hymn: "your" (σὴν) qualifies only "image," not also "likeness." This is again very obvious in Greek, where the pronoun "your" would have taken an entirely different form if it would have qualified both nouns, namely the plural σάς instead of the singular σὴν. All English translations of this phrase of the Trisagion

132. Pace OSB, which puzzlingly translates "in Our image, according to Our likeness." To our knowledge, this does not translate any extant manuscript tradition, so we do not know whence the translators took it.

133. See, for example, Irenaeus, *Adv. Haereses* 5.6.1, 5.16.2; *Demonstration* 22; Origen, *Peri Archon* 3.6.1; *Contra Celsus* 4.30; *Com. Rom.* 4.5; Clement of Alexandria, *Stromateis* 2.38.5; *Protreptikos* 12; Tertullian, *On Baptism* 5. In the east after Nicaea this becomes a ubiquitous tradition. For secondary studies see Panagiotis Nellas, *Deification in Christ: Orthodox Perspectives on the Nature of the Human Person* (Crestwood, NY: St. Vladimir's Seminary Press, 1987); Bogdan Bucur, "Foreordained from All Eternity: The Mystery of the Incarnation According to Some Early Christian and Byzantine Writers," *Dumbarton Oaks Papers* 62 (2008): 199-215.

prayer, including that of Fr. Ephrem Lash, are incorrect and read along the lines of "according to your image and likeness," "your" being taken to qualify both nouns "image" and "likeness." We kept the original grammar and understood Image to be Christ, with the patristic and iconographic evidence.¹³⁴

Glory of your holy altar: τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου. Our translation is meant to preserve the strong liturgical connotation and that the Glory is Christ.

Forgive us every discord: συγχώρησον ἡμῖν πᾶν πλημμέλημα. Πλημμέλημα has the distinct connotation of being off-key, of being discordant. A more literal translation would be "off-key-ness". We think this word should be translated here literally for two reasons. First, it is particularly significant to preserve the connotation of "off-key-ness" in this prayer, because the sense is that we humans, through our sins, make a note discordant from the heavenly liturgy just mentioned. At the small entrance we join the angels in the heavenly Liturgy and now, at the holy altar, we ask forgiveness of our discordant notes, our sins, as we join their singing of the thrice-holy hymn.

This sense follows the meaning of the earlier prayer of the entrance. Therefore, the English translation of the Greek πλημμέλημα should retain this sense of "off-key-ness." Second, in patristic vocabulary the literal meaning "off-key-ness" took on the metaphorical sense of "sin," sense which is doubtlessly implied in this phrase. Since the English "discord" carries the same metaphorical sense of "sinfulness," we found it to be the best translation of πλημμέλημα here.

our God [and rest in the holy place]: ὁ Θεὸς ἡμῶν, καὶ ἐν ἁγίοις ἐπαναπαύῃ. Regrettably this phrase has been kept only at Matins in the SP text. We have included it in a footnote.

Blessed is he that comes in the name of "Lord"

See remarks under the expression "name of Lord" above.

134. That the one after whom the first human being is modelled is Christ is the universal iconographic testimony in the Orthodox world (the breathtaking evidence of Dečani deserves special mention), but also even in the Latin west, well into the Middle Ages.

Blessed are you on the throne...

who sit upon the Cherubim: ὁ καθήμενος ἐπὶ τῶν Χερουβίμ. The Cherubim are the throne, as described clearly in Ezekiel 1.

Power!

Δύναμις. The Greek has a nominative here, not the instrumental dative ("with power/strength/fervor," so in AA, GOau. GOus and Thya transliterate). We propose that the exclamation comes out of the ancient tradition according to which the Trisagion hymn is Christological and not Trinitarian and that the unusual call "Power!" is also an allusion to the early title of Christ (cf. 1 Cor 1:24).¹³⁵ In other words, the deacon or priest does not just call the choir to sing more loudly (there are better words in Greek to do that), but rather he first and foremost tells the people about Whom they are singing. The same double meaning seems to be intended in the call σοφία, another early title of Christ (cf. 1 Cor 1:24).

Prayer of the Gospel

Master who love mankind, make the pure light of your divine knowledge shine in our hearts: Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλόανθρωπε Δέσποτα, τὸ τῆς σῆς θεογνωσίας ἀκήρατον φῶς. The direct object in the prayer before the Gospel is the "light", not the "hearts." The end makes it clear that the "pure light" is Him ("for You are the illumination..." Σὺ γὰρ εἶ ὁ φωτισμός), so the prayer is all about Him, asking for His shining from within us.

Dialogue and blessing for the deacon's reading of the Gospel

[God...] give you, who proclaim the gospel, speech with great power: δῶη σοι ῥῆμα τῷ εὐαγγελιζομένῳ δυνάμει πολλῇ. Thya has "grant you to proclaim the word with much power." GOau has "grant that you may proclaim the Gospel message with great power." OCA2017 and AA have "enable (sic!) thee to proclaim the glad tidings with great power." The only one who gets the sense of the Greek is Dmi, "grant utterance with great power unto thee that proclaimest the good tidings." The phrase is based on Ps 67:12, which reads: κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις

135. Δύναμις is also a title of Christ in St. Justin Martyr, *Dialogue with Trypho* 61.1.

δυνάμει πολλῇ. Most probably the Septuagint translator used δύναμις in the sense of "army." Indeed the Masoretic text has here חֲצָצְרָה ("army"). The translation of the Septuagint in NETS is then most probably correct: "The Lord will give a word to those who bring good news to a large host." Yet, this is certainly not the meaning with which the verse is inherited in Christianity. Origen already understands δυνάμει πολλῇ as "with great power":

He [David, in Ps 67:12] also teaches that it is not the composition of a speech (σύνθεσις λόγου) and the utterance of sounds (προφορὰ φωνῶν) and the practised beauty of speech that produce persuasion, but the provision of divine power (δυνάμεως θείας ἐπιχορηγία). Wherefore Paul also says somewhere, "I will know not the speech (λόγος) of them that are puffed up, but the power. For the Kingdom of God is not in speech (λόγος), but in power." (1 Cor 4:19-20) And elsewhere, "And my speech (λόγος) and my preaching were not in the persuasive words of wisdom, but in a demonstration of the Spirit and power." (1 Cor 2:4).¹³⁶

The prayer is riddled with many issues, but one thing is quite clear: the direct object of the verb "give" is ῥῆμα. Thya, AA, and OCA2017 think the direct object is the participle τῷ εὐαγγελιζομένῳ, thus they translate "give you to proclaim." In Greek, however, participles accompanying a pronoun (σοι, "you") can act as direct objects only with verbs that express sensorial actions (to see, to hear, etc.), just as in the English "I heard him talking." Or as in Mark 5:31: βλέπεις τὸν ὄχλον συνθλίβοντά σε, "you see the crowd pressing you." GOau takes everything following "give" to be a direct clause: "grant that you may proclaim the Gospel message with great power." This is a terrible translation of the Greek. Σοι is an indirect object, in the dative case, and datives cannot be subjects of dependent clauses. It is doubtless that the direct object of the verb "give" is ῥῆμα.

This is the one thing that is immediately clear, but there are many remaining issues. The first issue is the meaning of ῥῆμα. On this see also comments on "hear" in 5.A. As we argued there, ῥῆμα is a *generic* noun for that which is heard. In other words, ῥῆμα is the active counterpart of the

136. Origen. *Commentary on John*, 44. Greek from *Origenes Werke*. Band 4, 13.

passive "hearing," or the active doing that generates the passive "hearing." This sense is lost in most English translations we have consulted, with the exception of Dmi, which has "utterance." For these reasons and others explained in 5.A, we have decided to translate it as "speech."

A second issue is the referent of *δυνάμει πολλῇ*, "with great power." The first possibility is *ῥῆμα*, "word," as in *ῥῆμα . . . δυνάμει πολλῇ*, "word with great power." Although the genitive would have made for a better Greek here, as in "[word] of great power" (*ῥῆμα . . . τῆς δυνάμεως πολλῆς*), a dative can qualify a noun. Yet, this possibility is not without its problem: *ῥῆμα* is separated from *τῆς δυνάμεως πολλῆς* by the participle. The second possibility is that *δυνάμει πολλῇ* qualifies *τῷ εὐαγγελιζομένῳ*, as in "evangelize with great power." This too has something to commend it and something to speak against it. What commends it is that fact that the words are adjacent. No jumping is necessary, as it is for *ῥῆμα . . . δυνάμει πολλῇ*. One can make the argument (like Thya) that the participle takes a final sense ("[grant you speech] so that you proclaim"); although this use normally requires a future participle, present participles such as *τῷ εὐαγγελιζομένῳ* can be used.

Therefore it seems to us that the two remaining possible translations are: "grant you speech to proclaim the Gospel with great power" and "grant you who proclaim the Gospel speech with great power." Both translations being possible, in our opinion the solution comes down to the question: what do we lose in choosing one over the other? This is no longer a question about Greek, but about the English translation. At this point it becomes obvious that there is nothing to lose in translating "grant you who proclaim the Gospel speech with great power." This is because "speech with great power" goes to someone already determined to be proclaiming. Moreover, the ensuing phrase "to the fulfillment of the Gospel of his beloved Son" reinforces that the speech is about Gospel proclamation. By contrast, the alternative "grant you speech to proclaim the Gospel with great power" obscures the distinction between speech and power. In our opinion this shouldn't happen, for two reasons. First, the distinction speech-power is in 1 Cor 2:4 and 4:19-20, as Origen points out. Second, "speech" must be kept as the counterpoint of "hear," and for this it must not be equated with power. Speech here is simply about being able to utter words, with or without power. And an accurate translation will point that out.

Prayer of fervent supplication

magnitude of your mercy: πλῆθος τοῦ ἐλέους σου. OCA2017, Thya, AA, Dmi have “multitude,” while GOau and GOus have “abundance.” Yet, πλῆθος has as primary sense “magnitude.”

send down your compassions upon us: τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ’ ἡμᾶς. OCA2017 has “bounties,” which can be very easily misconstrued into a prosperity (pseudo)-gospel, while the Greek actually refers to “compassions,” in the plural (οἰκτιρμοί), which is a very powerful word, based on the interjection of pain “οἱ.” We basically ask God to hurt compassionately for us to the point of screaming. Such a strong term is completely obscured by the English “bounties.” Thya has “pity,” which unfortunately does not take the plural well.

Cherubikon prayer

who ride on the cherubic throne: ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, not “on the throne of the Cherubim” as Thya, OCA2017 have it. The verb ἐποχέομαι does not simply mean “to sit.” AA, Dmi, OCA2017, and Thya have “borne” while GOau has “carried upon.” Ἐποχέομαι rather means “to mount,” “to ride,” “to be carried upon,” something one does on an animal or chariot. The sense is that the throne is made of Cherubim as described clearly in Ezekiel 1, not carried by Cherubim, and that Christ rides on them.¹³⁷

Cherubikon

worry of this life: βιωτικὴν... μερίμναν. The expression is in Luke 21:34: “worries of life” μερίμναις βιωτικαῖς. Also Mt 13:22 has “the worry of the age” (ἡ μερίμνα τοῦ αἰῶνος) and Mark 4:19 has “the worries of the age” (αἱ μερίμναι τοῦ αἰῶνος). To relate the fact that βιωτική refers to life in the body we decided to translate it with “this life.”

as we receive the King of all: ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξόμενοι. “That we may receive the King of All” (OCA2017, Dmi, GOau, GOus, AA) is not an accurate translation. It uses an optative unjustifiably. Its fundamental sense, namely of an attainable goal if certain conditions are

137. A more detailed argument is made in Fr. Silviu’s forthcoming article “The Voices of the Triumphant Hymn: The Orthodox Sanctus as a Christian *Merkabah* Text.”

met, suggests that the receiving of the King of all may or may not happen. "For we are about to receive the King of all" (Thya) is also problematic. It does say that the receiving is unconditional, but it places it in the future, a near future. Thya takes the reception of the King to happen in the communion. This is also how Taft understands the hymn.¹³⁸ Yet, both these readings, optative and future, have no backing in the Greek itself. First, ὑποδεξόμενοι is not optative nor subjunctive. The factuality of the Lord's presence in the Liturgy is at the heart of our spirituality and is so wonderfully explained by Elder Aimilianos. Second, ὑποδεξόμενοι is a future participle, a quickly disappearing participle in *koine*.¹³⁹ Yet, the placing of the reception of the King at communion does not take into account the semantic changes that the participle undergoes in *koine*. By the sixth century, when this hymn was produced, active and deponent future participles take a gerund function (with some predicate values), a function that is tense-less.¹⁴⁰ So the future participle here is not about the future at all. This gerundization is enforced by the use of the conjunction "as," and not "that." So a more literal translation would be "as ones who receive." Translators from centuries past had a sense of this. The Romanian *Liturghier* of St. Antim Ivireanul (1713) translates with a gerund.¹⁴¹ Therefore, we read the hymn to be about the reception of the King during the great entrance, as He is escorted and carried by the Cherub-like community, a scene that—and we cannot emphasize this strongly enough—mirrors the scene from Isaiah 6 and Ezekiel 1.

escorted by the angelic ranks: ταῖς ἀγγελικαῖς δορυφορούμενον τάξεσιν. Ἀλληλούϊα. Δορυφορούμενον is not "upborn" (OCA2017), or "attended" (GOau), but "escorted" (so in Thya, GOus, Dmi, AA). The imagery is one of royal court procession, built, as we mentioned above, on

138. Robert Taft, *The Great Entrance* (Roma: Pont. Institutum Studiorum Orientalium, 1975), 64-68.

139. For why the variants aorist participle and aorist subjunctive are later misreadings, see Taft, *The Great Entrance*, 57.

140. See especially I. Manolessou, "From participles to gerunds," in *Advances in Greek Generative Syntax: In honor of Dimitra Theophanopoulou-Kontou* (eds. Melita Stavrou and Arhonto Terzi; Linguistik Aktuell/Linguistics Today 76; Amsterdam, Philadelphia: John Benjamins Pub. Co., 2005), 241-283.

141. *Antim Ivireanul, Liturghierul*, 106.

Isaiah 6 and Ezekiel 1, with connotations from the psalms.

Allilulia: Ἀλληλούϊα. The one Allilulia is most probably the more ancient form of the hymn.¹⁴²

Anafora dialogue:

Let us be mindful: πρόσχωμεν. All the translations consulted here have “let us attend” and we have also translated this verb the same way so far. Why the sudden change? Simply because we take this instance of it to be with renewed or added strength.

Mercy, peace, sacrifice of praise: This is the correction of ἔλεον ειρήνης, θυσίαν αινέσεως. As Taft argued convincingly, ἔλεον ειρήνης, which makes no sense, is a misspelling of the original ἔλεον ειρήνην or ἔλεος ειρήνην (“mercy, peace”).¹⁴³

Let us have the hearts on high: Ἄνω σχῶμεν τὰς καρδίας. “Let us lift up our hearts” is simply not correct (GOau, Dmi, GOus, OCA2017). Thya has “let our hearts be on high,” which is closer, but we opted for a more literal translation.¹⁴⁴ The anaphora is first and foremost a matter of posture and orientation, second it is a matter of sacrifice, and third (and consequently) it is a vision. All these are expressed by this clause. The posture is standing, the orientation is toward the Lord (as the response will emphasize—see next entry), the sacrifice is not only the Lord Himself, but also of the human hearts,¹⁴⁵ and all of this leads to a vision of the Lord, as the fifth prayer of the Holy Unction says:

[You] who have also called me, your humble, sinful and unworthy servant, who am entangled in many sins and wallow in the passions of pleasures, to the holy and most lofty degree of the Priesthood, and to enter within the veil, into the Holy of Holies, where Angels desire to stoop, and *to hear the gospel voice of the Lord God and to*

142. Taft, *The Great Entrance*, 57-58, 89-98.

143. Robert Taft, “Textual Problems in the Diaconal Admonition before the Anaphora in the Byzantine Tradition,” *Orientalia Christiana Periodica* 49 (1983): 340-365;

144. See also Fr. Ephrem Lash, “The Third Element of the Dialogue of the Anaphora” (pdf document shared with us).

145. This is the primary reason for which we think “the hearts” should be kept as the direct object of the verb, rather than the subject, as Thya would have it.

see with my own eyes the presence¹⁴⁶ of the holy Oblation (ἀκοῦσαι τῆς εὐαγγελικῆς φωνῆς Κυρίου τοῦ Θεοῦ καὶ θεάσασθαι αὐτοῦ ἐν τῷ πρόσωπον τῆς ἁγίας ἀναφορᾶς), and to delight in the divine and sacred Liturgy. (Ephr)¹⁴⁷

What all these aspects mean is that the anaphora takes place in the *topos* (the heavens) and in the *kairos* (in the age to come, beyond time), to use the terms we launched in chapter 4 of this volume. These two are the primary senses of the phrase in its early history.¹⁴⁸

We have them toward the Lord: Ἐχομεν πρὸς τὸν Κύριον. This is simply the natural response to the above. Our translation is more literal than all of the existing ones.¹⁴⁹

Anaphora additions

Several additions, such as the troparion of the third Hour and dialogues between the priest and the deacon, have interrupted the anaphora in the history of the Liturgy. They do not appear in the SP Ieratikon and are not in our translation. Although the suggestion has been made that the troparion of the third Hour belongs to the anaphora,¹⁵⁰ manuscript evidence suggests that it is a late addition, along with any other dialogue between the priest and the deacon. It occurs in no manuscripts whatsoever

146. We would have rather translated πρόσωπον as Face, in reference to Christ.

147. The Greek is from Ἐυχολόγιον Α', 129-130.

148. See *Shepherd of Hermas*, Vision 3.10.9 (*Apostolic Fathers*, 2:220), Commandments 10.1.6 (*Apostolic Fathers*, 2:280). For the mysticism of the earliest expressions of this imagery, see Gilles Quispel, "The Asclepius: From the Hermetic Lodge in Alexandria to the Greek Eucharist and the Roman Mass," in R. van den Broek and W. J. Hanegraaff, eds., *Gnosis and Hermeticism: From Antiquity to Modern Times* (New York: SUNY Press, 1998), 69-78.

149. See also Lash, "The Third Element."

150. OCA2017's accompanying brochure ("Notes on the text," 19) says: "[the troparion] was removed from Greek service books in the mid-nineteenth century, but retained in the Russian books." The implication is that the Greek service books have abandoned a long established tradition which the Russian books have maintained. Such implication ignores all the historical evidence pointing to the lateness of this practice. In their move, the Greek books have recovered something that had been lost and very much worth recovering: the unity of the

before the fourteenth century and received value only in later opposition to Latin epiklisis-less anaphoras. The interpolation of the troparion has even been the subject of an intense controversy on the Holy Mountain; the issue was solved in favor of St. Athanasios of Paros (alongside St. Nikodimos the Aghiorite), who opposed the interpolations in no unclear terms.¹⁵¹ Yet, in the Slavic world and its spheres of influence, these additions are defended with extraordinary dedication, for some discernible reasons (such as the defense of “tradition”) and for some undiscernable reasons. In our opinion, all anaphora additions must be eliminated as they interrupt the flow of the anaphora, which is truly one continuous prayer. Moreover, these additions have become part of a practical vicious circle. As the priestly parts of the anaphora were read less and less loudly, the choir stretched their singing in order to give the priest time to finish the now silent prayers. The choir even added words to their hymns (such as everything that follows “It is proper and right”). The choir stretched their singing even to absurd lengths. The clergy, having already lost all sense that the anaphora is one continuous prayer shared between them and the choir, find themselves now with a lot of time of uncomfortable quiet. This time is filled with additions that are entirely out of place. This practical motivation of the additions is very clear when one serves—as we have done—in parishes with slow anaphora singing and with the priest saying the prayers to himself. Of course, there is even a greater liturgical absurdity: the prayers of the anaphora are being said outloud in many

anaphora and its recitation more loudly. For a good overview of the differences between the Greek and Russian practices, as well as good insights into how these differences fair against historical evidence and close theological scrutiny, see Basil Krivochéine, “Quelques particularités liturgiques chez les Grecs et chez les Russes et leur signification,” in *Liturgie de l'Église particulière et liturgie de l'Église universelle* (Rome, 1976), 211-229 (an English translation is available here: <https://www.holy-trinity.org/liturgics/krivoshein-greekandrussian.html>).

151. For more on this evidence and the history of the additions, see Cyprian Kern, *Евхаристия* (Moscow, 1999), 253-260 [in Russian]; Petru Pruteanu, *Liturgia ortodoxă, istorie și actualitate* (2nd ed.; București: Sophia, 2013), 174-179 [in Romanian]; Ioan Ică Jr., “Cuviosul Atanasie din Paros († 1813), un ‘colivar’ pedagog și liturgist uitat, despre troparul Ceasului III în epicleza euharistică,” in *Volum omagial dedicat IPS Laurențiu Streza* (Sibiu, 2007), 521-536 [in Romanian].

North-American parishes, yet the choirs have not shortened the music for their hymns, nor have they picked up the pace. Thus, the prayers are said out loud, the slow singing is preserved with acrimony, the longer choir hymns are untouched, and the additions are all in place: the central part of the Liturgy has become a depository of unintelligible practices accumulated over time for long-lost reasons.

Anaphora—ekphonises and choir's hymns

roaring, lowing aloud, crying out, and saying the triumphant hymn:
 Τὸν ἐπινίκιον ὕμνον ἄδοντα, βοῶντα, κεκραγόντα, καὶ λέγοντα. Two mistakes can be made in the translation of the out-loud participles in the anaphora. The first is to move "the triumphant hymn" before the last participle ("saying"), opening up the possibility of understanding "the hymn" as being distinct from the words that follow, "Holy, holy, holy ..." In Greek all four participles have "the triumphant hymn" as their common direct object and this should also be clear in the English translation. The triumphant hymn is nothing else but what follows, "Holy, holy, holy ..."

The second mistake is not to know the history of the four participles and miss their reference to the four faces of the cherubim from Ezekiel 1, of lion, ox, eagle, and man. Unfortunately there is still little literature about this, but the four participles denote the sounds that the four faces make: the lion—roaring (ἄδοντα), the ox—lowing (βοῶντα), the eagle—crying (κεκραγόντα), and man—saying (λέγοντα). The second and third verbs are actually onomatopoeias, imitating the sounds of the respective animals. The four participles being the sounds of the four faces is in a text traditionally attributed to the liturgical commentary of St. Ghermanos of Constantinople (PG 98:429D),¹⁵² even if the text does confuse the sound of the lion with the one of the eagle. The text associates the verbs not only with the four animal faces of the angelic powers but also with the four evangelists. By the tenth century these extended links evangelist-cherubic face are portrayed extensively in iconography with the corresponding participles of the anaphora, especially in the churches of Cappadocia, but also in illuminated manuscripts.¹⁵³

152. See Foundoulis, *Απαντήσεις εις λειτουργικὰς απορίας* §346.

153. Ναυσικά Πανσελήνου, "Τὰ σύμβολα των ευαγγελιστῶν στη βυζαντινὴ μνημειακὴ τέχνη. Μορφή και περιεχόμενο," in *Δελτίον ΧΑΕ* 17 (1993-1994);

This cherubic-face meaning of the four participles must have been well-known in the Greek speaking world through the nineteenth century because in the 1850 introduction to his famous *A History of the Holy Eastern Church*, Rev. John Mason Neale notes that

the Constantinopolitan ritualists explain that of S. Chrysostom, of the four Evangelists: ᾄδοντα, singing (like the eagle,) βοῶντα, bellowing (as the ox,) κεκραγόντα, crying (as the lion,) λέγοντα, speaking (as the man.) And this seems a more natural explanation than another, which represents the four quarters of the globe as referred to in these words.¹⁵⁴

The confusion between the lion and the eagle could be inherited from the text attributed to St. Ghermanos.

The translation we propose reflects this now forgotten tradition, patristic and iconographic, of the cherubic-face meaning of the four participles: “roaring, lowing aloud, crying out, and saying the triumphant hymn.” Even if this translation is not the best, English translation should reflect the four animal sounds one way or another.¹⁵⁵

Holy, holy, holy. Lord of Savaoth! Heaven and earth are full of your glory! Osanna, in the highest! Blessed is he that comes in the name of “Lord”! Osanna, in the highest!: Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ, πλήρης, ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Ὡσσανά ὁ ἐν τοῖς ὑψίστοις. This entire hymn is Christological. On “Lord of Savaoth” see that entry in 5.B. The angels, after all, can only hymn the one Whom they see, and they see Christ. We know from its liturgical uses that Ps 117:26a is about Christ (as it is taken in Mt 21:9 and Lk 13:35 for Christ). We also know that the Lord enthroned in the Jerusalem Temple is Christ. “Osanna,”

79-86; Κουρουζίδης Χριστόφορος, Τα Σύμβολα των ευαγγελιστῶν στα χειρόγραφα του Αγίου Όρους (Θεσσαλονίκη, 2012).

154. Rev. John Mason Neale, *A History of the Holy Eastern Church. Part I: General Introduction* (London: Joseph Masters, 1850), 470.

155. For further analysis see also G. de Jerphanion, *Les noms des quatre animaux et le commentaire liturgique du Pseudo-Germain*, (La Voix des Monuments, Paris, 1930). A more detailed argument is made in Fr. Silviu's forthcoming article “The Voices of the Triumphant Hymn: The Orthodox Sanctus as a Christian *Merkabah* Text.”

which is a crying petition, is naturally directed to a person, Christ, as is in Mt 21:9 Ὡσαννὰ τῷ υἱῷ Δαυὶδ. Therefore the petition is not "Osanna in the highest," but rather the petition is directed to a person who is in the highest, thus our option for the comma "Osanna, in the highest." This explains why some liturgical manuscripts have "Osanna, who is in the highest." The sense here is not simply that the call "Osanna" happens on high, but more specifically that this call "Osanna" is directed to a person, Christ, who is in the highest. The Apostolic Constitutions 8.13.13 has "Osanna to the Son of David" (Mt 21:9) among the Christological hymns mentioned above.

this is my blood, the blood of the new testament: τὸ τῆς καινῆς διαθήκης. This is doubtlessly an echo of Ex 24:8. Most English translations have here "covenant." Yet, for two reasons we think it best to translate with "testament." First, there is a fine distinction in Ex 24:8 between the Masoretic text, which has the ברית "which the Lord made [lit. cut] with you" (הברית אשר כרת יי עמכם) and the Septuagint version, which has the διαθήκη "which the Lord has arranged/put toward you" (διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς). In the Masoretic text there is a clearer sense of a mutual agreement. In the Septuagint the sense is rather more one-sided. First and foremost, the Gree διαθήκη is not a literal rendering of the Hebrew ברית. It rather means "will" or "testament," more like an inheritance. For more literal translations of ברית Greek had σύμβασις (more like agreement) and συμβόλαιον (more like contract). The very existence of these options makes the Septuagint translators' preference for διαθήκη all the more significant. Furthermore, while the ברית, "covenant," is "cut" with the people in Hebrew, in the same way as a deal is, in sharp contrast, in Greek the διαθήκη is "put forward," it is given, or handed down. The later Latin option for *testamentum*, which carries a straightforward sense of will, inheritance, is equally telling.

Which brings us to the second reason for which we think "testament" is a better translation than "covenant." The concept "covenant" has become central to more recent theologies, particularly Protestant, which refocus Scripture on issues of divine power, authority, and sovereignty, and away from those aspects of Scripture central to the earliest Christianity, namely priestly, descensional-revelatory, theophanic, and liturgical. With this shift the concept has received a new meaning, juridical, declarative, and abstract-systematic. In this new setting, we think, the concept has

been corrupted beyond recovery; it has been completely detached from the ancient framework of inherited life. The appeal of these new covenant-centered theologies has been such that even many Orthodox find themselves under their influence. Therefore, we are convinced that even in an Orthodox context one can no longer use the word "covenant" without reverberations of this new meaning, which we don't recognize in late ancient Jewish or Christian texts.¹⁵⁶

More evidence can be presented here for the sense in which the traditional "covenant" is taken in late ancient Judaism, as an inherited life. This sense is more synonymous to what we Orthodox would call "tradition" rather than to "agreement." First and foremost, it will come as a surprise to subscribers to covenant vocabularies and theologies that διαθήκη appears only 4 times in all four gospels and 9 times in the thirteen epistles traditionally attributed to Paul. Yet, this parallels perfectly the fact that the concept plays only a background role in classical rabbinic Judaism.¹⁵⁷ Even a cursory reading of its literature will immediately reveal how rarely it focuses on the concept. This is because ancient Judaism defined its identity on the concrete and practical plane of inherited religious life rather than on the abstract plane of contracted tenets and practices.

Just the same, in sharp contrast to modern scholars who discuss religious identity abstractly and objectively, the earliest Christians found in their inherited Scriptures (our "Old Testament") life itself, not programs, systems, doctrines, or practices. It is this life that is passed down

156. There is a more fundamental point to be made here: more often than not, in our times we work with corrupted language, as it were. In the west, even the simplest ancient concepts have acquired, with the passing of time and particularly over the last few centuries, meanings and connotations that are foreign to their roots. This reality requires that we often re-translate the ancient vocabulary or at least clarify these dissonances.

157. Even when faced with competitive claims to covenant, classical Rabbinic Judaism makes no theory of it. The concept itself is almost never mentioned in the Mishnah (Jacob Neusner, "Comparing Judaisms: Essay-Review of Paul and Palestinian Judaism by E. P. Sanders," *History of Religions* 18 [1978], 177-191). See also the discussions in Alan F. Segal, "Covenant in rabbinic writings," in *Studies in Religion/Sciences Religieuses* 14 (1985): 53-62; Seth Schwartz, *Imperialism and Jewish Society* (Princeton; Princeton University Press, 2001), esp. pp. 65 (footnote 41), 78-86.

as their personal and communal identity, at once both synchronic and diachronic. This is the so-called "covenant," one and the same testament, the self-offering of God, which reaches them in a new actualization, or rather in an expanded form. They were want to claim that this life they inherit is not new, that they did not develop a new existence, but rather that their circulatory system gets connected, grafted into the nourishing blood of Israel. Nowhere is this clearer than in St. Paul's letters. Put another way, before the Church Israel was not doing something different from what the Church does—the reality is the same behind both of them. The revelation is one, continuous, from Adam, through the forefathers, patriarchs, prophets, apostles, all the way to the end of time.¹⁵⁸ Then the Judaism parallel to the Church is, in this view, not naming things correctly.

And herein lies another clarification to the Orthodox insistence on the oneness of revelation,¹⁵⁹ which does not allow any supersessionism: the rift between Church and the Judaism parallel to it is not external to this revelation, but rather internal, as Archbishop Alexander explains:

In Jesus of Nazareth, Mary's son and eternal Son and Word of the Father, Israel has in a sense itself been crucified, raised, and changed, such as to become the "first-fruits" of the new creation (1 Cor 15:20), the "new" or "heavenly Adam" (cf. 1 Cor 15:45 ff.; Rom 5:12 ff.), the beginning of the world to come (Col 1:18). Yet, at least in Orthodox tradition, it would be most wrong to emphasize this change, these altered circumstances, as denoting rupture pure and simple with the Israel of the patriarchs, kings, and prophets. True, far and away the majority of Israel did not accept the change, and they carry on to the present apart from the Church, but I would maintain that that separation was and is not so much *between* Church and Israel, as between two separate and discrete entities, as it is a schism *within* Israel, a schism which, if we are to believe the Apostle, God—and only God!—will heal at the end of days (see Romans 9-11). Christian and

158. This oneness of revelation from Adam through the end of time is commemorated as such in both anaphoras:

Again we offer you this reasonable worship for those fallen asleep in faith: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit completed in faith. (anaphora of St. John the Golden-mouth)

159. For more on this see above, in 5.A, under "right-glorifying."

Jewish polemics, both in the early centuries of the Church and in more recent times, may have often obscured this fundamental linkage and kinship, but they could not erase it. It is built into the earliest documents of Christianity and reflected continuously thereafter in Orthodox literature and liturgy. Thus for St. Paul, as I read him, the discussion at issue in epistles such as Galatians and, especially, Romans centers not on the rejection of Israel, but rather, through the Messiah, on the expansion of Israel's boundaries to include the nations.¹⁶⁰

In light of all this, it seems to us that the sense of the words of institution, the sense of "testament," is rather one of putting forth a divine inheritance, a handing down of divine life, more specifically, a *new* handing down of the *same* inheritance and life, like a passing down of the same inheritance to a new generation of heirs, larger than the previous generation. Therefore, this is not the rescinding of an old contract for the sake of a new one. Yet, a question remains. Even the testamentary reality presupposes a progression; in other words, a previous testament is followed by a new testament. Therefore, the natural question arises, what is new about the new, and old about the old? We are now facing an apparent antinomy: the reality in both old and new is the same, but the old is still old, and the new is still new.

From early on orthodox Christian theology¹⁶¹ solves this dynamic old-new first and foremost along the lines of hidden-manifested and veiled-unveiled. We can think here of 2 Cor 3:12-18:

Having therefore such hope, we take advantage of great boldness, and not as Moses put a veil over his face, so that the sons of Israel would not gaze at the end of that which fades away, but their thoughts were hardened; for until this present day the veil itself remains at the reading of the old covenant, unlifted, because it is abolished in Christ. Therefore, to this day whenever

160. Alexander Golitzin, "Scriptural Images of the Church: An Eastern Orthodox Reflection," in *One, Holy, Catholic and Apostolic: Ecumenical Reflections on the Church* (ed. Tamara Grdzeldze; Geneva: WCC Publications, 2005), 255-266, here pp. 255-256.

161. On the issue of early Christian "orthodoxy," see the entry on "Right-glorifying" above, in 5.A.

Moses is read, a veil lies outstretched over their heart. But when one turns toward the Lord, the veil is cast off. Now the Lord is Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding within ourselves the Glory of the Lord, are being changed into the very same Image from glory to glory, as from the Spirit of the Lord.

In one word we could say that this is a matter of "access" (cf. also Rom 5:2). What was inaccessible in the old, or accessible only partially to only a select few, is now accessible to all. The Glory of the Holy of holies is now "over all the earth" (prayer after communion from Ps 107:6, see comment below, also in 5.C.). In other words, the substance of both old and new is the same, but what is new is hidden in the old, and what is old is manifested in the new. It is this unveiling in the new testament that renders the old unuseful in and of itself. Yet, it is inherited and incorporated, fulfilled in the new, completely.

This sense of testament is further supported by two essential New Testament texts. The first is Hebrews 9. The whole chapter bears on the issue of what διαθήκη is, but for practical reasons we will look only at verses 15-23, which contain the most occurrences of the word. The manner in which the NKJV translators struggle with the concept διαθήκη here, translating as "testament" in some places and in other places as "covenant," only highlights the disjunction that modern covenant theology has created:

And for this reason He [Christ] is the Mediator of the new covenant (διαθήκη), by means of death, for the redemption of the transgressions under the first covenant (διαθήκη), that those who are called may receive the promise of the eternal inheritance. For where there is a testament (διαθήκη), there must also of necessity be the death of the testator. For a testament (διαθήκη) is in force after men are dead, since it has no power at all while the testator lives. Therefore not even the first covenant (διαθήκη) was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant (διαθήκη) which God has commanded you." Then likewise he sprinkled with blood both the tabernacle and all the vessels of

the ministry. And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

The text is even more significant for connecting the Cross and the Blood of the new testament with Ex 24:9. Despite the translators' struggle with *διαθήκη*, the sense is very clear here that the relation between God and Israel, a gradual or rather generational tradition, is one of inheritance and testamentary will, in one word, of testament, not one of contract. The translators themselves, who obviously prefer to understand *διαθήκη* contractually, as "covenant," still have to translate it as "testament" when the inheritance imagery is unavoidable, such as in verses 16-17.

The second text is even clearer: Gal 3:1-28, especially verses 15-28. Here it is again in the NKJV translation:

I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

The argument is that what Israel has is first and foremost an inheritance, not a contract; the Law itself is only an expression, tutor, and guarantor of this inheritance, not a generator of it. What God has given to humanity, in a succession of promises, is an inheritance, a testament. Christians are heirs of this inheritance, not new contractual partners.

offering You Your own of Your own: Τα σὰ ἐκ τῶν σῶν, σοὶ προσφέροντες. In this unique instance we do not follow the SP text προσφέρομεν (we offer), but we rather use προσφέροντες (offering). We know the latter to be the original word here.¹⁶² The participle is essential to retain the oneness of the anaphora prayer, from "it is proper and right" all the way through the hymn "we hymn you."¹⁶³ The priest begins "Remembering this saving commandment..." continues with "offering you your own of your own, on behalf of all and for all" and is completed by the faithful with "we hymn You, we bless You..."

and all mankind: καὶ πάντων καὶ πασῶν. GOus, GOau have "all the people." AA, OCA2017, Dmi have "all mankind." Thya has "and each and all." These two pronouns, the first masculine and the second feminine, are meant to be all-encompassing, referring to all men and all women.¹⁶⁴

And the mercies... be with all of you: Καὶ ἔσται τὰ ἐλέη... μετὰ πάντων ὑμῶν. Some translations have "the mercies... be" (AA, GOus, Dmi), others "will/shall be" (GOau, Thya), and yet others "may the mercies... be" (OCA2017). The Greek text uses the future tense here (ἔσται), but the future in imperial *koine* overlaps semantically with the subjunctive, to express commandments and wishes, among other things.¹⁶⁵ Given that this is a blessing, the subjunctive ("that they be") is the only option that makes sense. This presence of the mercies of God is not a reality of the

162. See Foundoulis, *Απαντήσεις εἰς λειτουργικὰς ἀπορίας* §200.

163. Ibid.

164. See comments in Foundoulis, *Απαντήσεις εἰς λειτουργικὰς ἀπορίας* §400.

165. For an overview of this phenomenon see G. Horrocks, *Greek: A History of the Language and Its Speakers* (2nd ed.; Oxford: Wiley-Blackwell, 2014), 298-302.

future only, which would really make no sense (since every Liturgy would only put it further into the future, as something never to be attained), nor is it a conditional or possible presence (as the use of the optative would indicate), but it is a reality, and it is so now, during the Liturgy. The translation with the optative "may" has no justification whatsoever. The argument that the Vulgate and KJV translate 2 John 1:3 with an optative makes no sense whatsoever.¹⁶⁶ KJV is not an authority in and of itself,¹⁶⁷ and Latin does not have an optative mood. *Sit* and *sint*, the verbs the Vulgate uses in 2 John 1:3, are not optatives, but subjunctives. Admittedly, subjunctives may carry optative functions in subordinate clauses, but they do so only with the certain conjunctions and these conjunctions are not present in 2 John 1:3.¹⁶⁸ Nor are they present in the early Latin translations of the Liturgy. Furthermore, the "optative" clauses in 2 John 1:3 and this blessing are not subordinate clauses to begin with.

OCA2017 also argues for the use of the optative here because apparently St. Symeon of Thessaloniki uses the optative to describe this particular blessing.¹⁶⁹ We suspect they think that St. Symeon describes the blessing in the optative because they have consulted the text in the English translation they mention, by Steven Hawkes-Teeple, and this indeed has an optative: "the mercies of [Jesus Christ] might be with us always."¹⁷⁰ Yet, we wish they actually consulted the Greek text on the facing pages, because the Greek text uses an infinitive and accusative construction: "[to grant] that the mercies of . . . Jesus Christ . . . be with us al-

166. See the argument in OCA2017's accompanying brochure "Notes on the text," 21.

167. Yet, regrettably, it is perceived as such among many Orthodox of English language.

168. Already by the classical period Latin no longer has an optative mood, but only the subjunctive (remnants of the Proto-indo-european optative survive in the tenses and in the subjunctive). Some optative functions are still fulfilled by the subjunctive with certain conjunctions. For the ancient evolution of the optative in Greek and in Latin see Andrew L. Sihler, *New Comparative Grammar of Greek and Latin* (New York, Oxford: Oxford University Press, 1995), 595-600.

169. "Notes on the text," 21.

170. *St. Symeon of Thessalonika, The Liturgical Commentaries*, 253, 255.

ways" (δοῦναι τὰ ἐλέη τοῦ . . . Ἰησοῦ Χριστοῦ. . . εἶναι πάντοτε μεθ' ὑμῶν).¹⁷¹ The force of this passage is not optative (the translation with the English optative is unfortunate) but, again, subjunctive. Therefore, considering all this evidence, we decided to use the subjunctive as do AA, GOus, and Dmi.

Prayer before the Lord's prayer

to call you, the heavenly God, "Father," and to say: ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν. The sense is that we ask God for permission to call Him "Father." The quotation marks should give the celebrant the sense that he is to put emphasis on the word, so that the apposition "the heavenly God" does not take away from the sense of the prayer. OCA2017, AA, GOau, and Thya have "to call on you as Father." The use of "as" seems to weaken the strong sense of the prayer, so we decided to eliminate it. Dmi's "to call upon thee, the heavenly God and Father, and to say" misses the sense of the prayer entirely. Our solution is the one of GOus and it relies on the priest's intonation. This reliance is not wrong. It is used in the Greek text itself here and in many other places.

I will exalt you, my God, my King! Ὑψώσω ὁ Θεός μου, ὁ βασιλεύς μου.

This is not present in many editions of the Liturgy. Yet its attestation goes back to the twelfth century.¹⁷² The lifting up of God is the partaking. The verse (Ps 144:1) is also used at the elevation of the panaghia bread.

Communion dialogue

Break, master: Μέλισον, δέσποτα. AA has "divide" here and through the dialogue that follows. But the verb μελίζεται rather means "to break into pieces," "to disjoint." Even the rubrics use the word twice, immediately after these words, "The priest breaks the holy bread", and later on, "In breaking the holy bread." "Divide" does not relate the power of the Greek sufficiently and does not sound sacrificial at all.

the fullness of the Holy Spirit: πλήρωμα Πνεύματος Ἁγίου. This is the

171. Our translation of the Greek text in *St. Symeon of Thessalonika, The Liturgical Commentaries*, 252, 254.

172. See Taft, *Precommunion Rites*, 250.

original formula of the co-mixture.¹⁷³ Other translations follow more recent formulas, with the notable exception of GOau and Thya, which coincide with our translation.

the warmth of your holy things: ἡ ζέσις τῶν ἁγίων σου. Some of the translations consulted take τῶν ἁγίων to be "of the saints" (which to us seems nonsensical), but AA, Thya, and GOau agree with us that it is the "holy things."

the warmth of the Holy Spirit: Ζέσις Πνεύματος ἁγίου. This, argue most liturgists, is the oldest warming formula.¹⁷⁴ It makes perfect sense in conjunction with the blessing "blessed is the warmth of your holy things." The later formula "the warmth of the faith of the Holy Spirit" is problematic and it makes no sense in conjunction with "the warmth of your saints."

Be lifted up, God, above the heavens and your glory be over all the earth. Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

This is Ps 107:6. AA, Dmi, GOau, GOus, OCA2017, and Thya have "exalted." The sense of ὑψώω is to exalt in the more literal sense of elevating, not in the sense of elevating by praise. Since the sense of praise seems to take precedence these days we considered that a more exact verb for ascension is required here. See comments on "lift up" in 5.A.

The sense here is not only that the sacrificed God is lifted up above the heavens in a cosmic enthronement, but also that His glory is now covering the whole earth. This is an essential aspect of the new testament: what was in the Holy of holies is now over the whole earth. At this point in the Liturgy this is a Eucharistic reality, as the community has just communed with Christ and will take Him throughout the world in themselves. But this reality is first and foremost a Christological one: the Glory has chosen to be the sacrificial animal broken into pieces (yet not divided). This is how Melito of Sardis explains this:

The narrow inheritance was precious, but it is worthless now

173. For this being the original formula, see Taft, *Precommunion Rites*, 384-391.

174. Taft, *Precommunion Rites*, 477, and Foundoulis, *Απαντήσεις εἰς λειτουργικάς ἀπορίες* §434.

because of the widespread bounty. For it is not in one place nor in a little plot that the glory of God is established, but on all the ends of the inhabited earth his bounty overflows, and there the almighty God has made his dwelling through Christ Jesus.¹⁷⁵

See also comments above at “this is my blood, the blood of the new testament.”

Blessed be the name of “Lord” henceforth and forevermore.

The Greek here is: Εἰς τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος. See remarks under “name of Lord” in 5.B.

Eisodika

Blessed is he that comes in the name of “Lord.” the Lord is God and has revealed himself to us: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν. See remarks under on “name of Lord” in 5.B. This is a Christological line, not a blessing of a person. In that context it should be said toward the holy things.

your mighty works: τὰς δυναστείας σου. This phrase has different translations in the works consulted (OCA2017 “Thy power”; AA “Thy mighty acts”). We take the noun to mean “works” here due to the context of the eisodikon. Pentecost, as we already emphasized, concludes the works of Christ. This is why the Vespers apolysis enumerates all the works: “He who emptied himself out of the paternal and divine bosom, and came down from heaven upon earth, and took up our whole nature and deified it, and after these ascended back into heaven, and sat at the right hand of God and Father, and sent down upon his holy disciples and Apostles the divine and holy and consubstantial and co-eternal Spirit, of one power and of one glory, and through it illumined them and through them the whole world, Christ our true God,...” This is the feast that completes the entire divine plan.

175. St. Melito of Sardis, *On Pascha* 292-299; translation from *Melito of Sardis, On Pascha and Fragments* (text and trans. Stuart G. Hall; Oxford: Clarendon Press, 1979), 23.

Prayers for Different Occasions: at repentance

Lord, Jesus Christ: Κύριε, Ἰησοῦ Χριστέ. Comma between "Lord" and "Jesus Christ." God's name is "Lord" and we confess Jesus Christ as "Lord." In this instance, the Greek has a comma and we found it significant in order to relate this reality.

Prayers after Divine Communion

all my joints, my mind, and my heart: εἰς πάντας ἄρμούς, εἰς νεφρούς, εἰς καρδίαν. For νεφροί here OPB has "inner parts," GOau has "nerves," Dmi, AA, and OCA2017 have "reins," GOus has "innermost core." Literally νεφροί means "kidneys," but all translations understood that "kidneys" must not be taken literally here, a decision with which we agree. Yet, in our opinion they all err due to missing the connection of the phrase to Rev 3:22 and Ps 7:10, which have the same pair of νεφροί and καρδίαι. This connection would have elucidated that the word νεφροί is a Hebraism (a literal translation of כִּלְיָיִם) and stands, as T. Muraoka noted, for the "centre of attitudes and intentions," as its use in the Septuagint's Wis.Sol. 1:6 and Jer 12:2 suggest.¹⁷⁶ The translation for this inner center suggested by the most important biblical lexica is "mind."¹⁷⁷

make me harmonious: καὶ ῥυθμιζέ με. This literally means "make me be in rhythm." GOus has "train me," AA has "control me," Dmi has "attune me." OPB and GOau have "bring me [in]to harmony." The allusion to sin as πλημμέλημα is obvious. (see "sin" in 5.A)

shatteredness in my heart: συντριβὴν ἐν τῇ καρδίᾳ μου. The expression "shattered heart" is taken from Ps 50:19 (καρδίαν συντετριμμένην). We decided to keep the allusion to the Psalm by translating with "shatteredness." All translations consulted have "contrition."

176. T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Louvain: Peeters, 2009), 474.

177. E.g., Bauer-Arndt-Gingrich-Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed.; Chicago: University of Chicago Press, 2001) at νεφρός.

5.D. Explanations on litanies

Litany of peace ("Great litany")

for the stability of the holy Churches of God: εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν. GOau, GOus, have "stability", AA and Dmi have "good estate", OCA2017 and Thya have "welfare." This is a prayer for the stability of the local communities, in the same way it is offered elsewhere.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons: Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν. AA has "healthful seasons," Dmi, GOus and Thya have "favorable weather," GOau and OCA2017 "seasonable weather." The whole prayer is about the weather and climate and finds resonance in the prayer for the blessing of grapes for August 6.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation: Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν. AA and GOau are alone in not using "for" before "sick." It is not in the Greek. "Salvation" is being asked for persons in each category. The advantage of Greek is that a distinct verb qualifies each one of these categories. Thya has "in captivity", AA "the captive", Dmi, GOau, GOus, OCA2017 "captives." "Captives" may suggest in today's English that the prayer is only about those who are kidnapped or held under special circumstances and somewhat unjustifiably.

For our deliverance from all affliction, wrath, danger, and necessity: Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης. There is no "that" in Greek, as OCA2017 alone begins. Beginning with "for" preserves the parallel construction of the previous petitions, a construction which is found in the Greek.

Remembering: μνημονεύσαντες (here and in all other occurrences in the litanies) The Greek uses the word "remembering" (μνημονεύσαντες). Dmi has "remembering" while AA has "calling to remembrance" and all the others (GOus, GOau, OCA2017, Thya) use "commemorating."

The great ektenia (so-called "litany of fervent supplication")

Let us all say from our whole soul and from our whole mind, let us say: Εἰπώμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν, εἰπώμεν. All translations consulted here (AA, OCA2017, GOus, GOau, Dmi,

Thya) have "with" for ἐξ. Indeed, ἐξ may have an instrumental function, but in this function it signifies the means by which something is done. It would be difficult to say that the saying is done by the means of our soul and mind. Therefore, it makes more sense to assume that the preposition is used with its primary sense, of "out of" or "from."

who are in their rest before us: προαναπαυσαμένων. AA and OCA2017 have "departed this life before us." GOus has "who have fallen asleep before us." Thya, GOau, and Dmi have "gone to [their] rest before us." The closest to the sense of the Greek is the latter, with the difference that there is no sense of departure in the Greek participle. Elder Aimilianos had the following wonderful thing to say about the ones at rest being in the church:

Because we know and believe that God is our Father, we view the church, especially when we celebrate the Liturgy, as our true home. We come in and go out freely, we are happy to be here, we make the sign of the cross, we light our candles, we speak with our friends, and it is easy to see that the Orthodox feel that the church is their home. And the church is our home. Our family is the gathering (synaxis) of the church. Our family is not simply our children and relatives, however many we have. It is rather all of us, all humanity, including all those who have turned aside to the left or to the right, or who have perhaps not yet even thought about God, or dared to admit that their heart is filled with cries and groans, and that, with these, they hope to open heaven, or that God will answer them, but they are hesitant and are ashamed. The Liturgy is our family, our gathering, our house. And what a spacious house it is! Together with us are those who are absent, along with sinners, and the wicked, and the dead, indeed, even those who are in hell, but who may yet remember something about God. And who knows how many of these will find relief, be drawn out of Hades, and even dragged up from the depths of hell, thanks to the prayers of the Church, her memorial services, and divine liturgies. This is our home. We believers have such a large house! How is it possible for us to speak on earth and for the dead to hear? Is it possible for this world and the other world to have a communion between them? Is it possible for us to have a tie and real communion with our dead children, with our husband or our wife, with our parents fallen asleep, who not only died but even their bones are dust and ashes? My dear, know that it nevertheless is, that

there is a communication. Because death, ever since Christ died and resurrected, trembles in fear of the Church, of Christ, of the human person, since man is the image of God, and it runs away when it hears the voice "Rise, dead heart!" And it is only normal to be so. . . Reality is that the dead are much more alive than we are. Because we live day by day in our poverty, in our passions, in our despairs, in our sighing. They instead, if they lived well, look on Christ's face and fill themselves of His light. They are therefore much more alive than we. When we talk and we direct our voice toward the other life, they hear us, since the earth and the heaven are one flock, one Church, one family. Just as, if the father or the child shout for someone in the house, the others hear them, so in our family also, in our church, what we say here the ones in heaven hear also. Angels and people, living and fallen asleep, sinful and righteous, we all constitute the one Body of Jesus Christ. Everything that happens with one member of my body is felt by my entire body. Therefore, there is nothing secret between heaven and earth. We speak and we pray, God hears us. The Father is leaning over us. Only over us? God is only our Father? He is also the Father of the dead. Therefore, every day God leans over us and not only the living, but the dead also feel His breath. Every day the dead see the loving eyes of God turned toward them. Does not Christ, our Savior, draw near to and take care to gain all those souls in the life above? He was crucified for them. For them He spilled His blood. Is the Holy Spirit ever absent from our life, who comes and fills us with the fragrance and scent of the godhead? We would die if we lacked the Holy Spirit. Therefore, since there above our dead live, it means that that the Holy Spirit breathes in them also. . . Therefore, we are one Body with the dead.¹⁷⁸

the people standing here: τοῦ περιστάτος λαοῦ. All the translations we have examined (AA, OCA2017, GOus, Dmi, Thya - GOau lacks this petition) use a variation of "people here present." There are ways Greek can express mere presence but the term used here is more specific. Περίστημι means not simply to be present, but "to stand around." This sense we found very important as it indicates the proper liturgical posture of standing (see "standing" in 5.A.). This powerful and immediate con-

178. Archimandrite Aimilianos of Simonopetra, *Θεία Λατρεία*, pages 214 (translation from *The Church at Prayer* [Indiktos, 2012], p. 68), and 222-224 (our translation).

nection to the worship of the angels at God's throne is not to be missed. It carries the sense that we are participating in the worship the angels offer to God at His throne. We would have preferred to use this exact phrase, "to stand around," but because today this term connotes idleness we settled on "standing here."

Litany of the catechumens

As Foundoulis emphasized, the litany of the catechumens should never be omitted, whether there are catechumens or not.¹⁷⁹ Beside the reasons he gives, we would also like to point out that in a sense the litany marks an important transition in the Liturgy, from the Gospel to the Eucharist. As such, it is the closing of the first part of the Liturgy. Also, without it the litanies of the faithful do not make sense either. Moreover, it is only proper that the antiminsion is opened during this litany because it marks this transition. The practice of opening the antiminsion sooner can be attributed to the omission of the litany and to the fact that its transitional significance was lost.

the word of the Truth: ὁ λόγος τῆς ἀληθείας. We take "truth" to be a title of Christ here, as it is in the Gospel of John and in patristic literature.¹⁸⁰ Of course, this is not only about the presence of the definite article in the original Greek. The definite article works somewhat differently in Greek than in English. Rather, this is about historical evidence.

The expression occurs in Col 1:5, Eph 1:13, Jac 1:18, and 2 Tim 2:15. At least the first three texts are about baptism, as are the petitions of the litany.¹⁸¹ The first two of these are particularly significant:

[the hope which] you have heard before, in the word of the truth,
[the hope] of the gospel that is present before you (ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς). (Col 1:15)

179. Απαντήσεις εἰς λειτουργικὰς ἀπορίας §77.

180. See, for example, Origen, *Commentary on John* 1.186. For many other references, see Lampe, *Patristic Greek Lexicon*, 71.

181. On the connections of these apostolic texts with baptism see Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy* (Grand Rapids: Eerdmans, 2009), 188-189.

[In Christ] you also, having heard the word of the Truth, the gospel of our Salvation (τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν), in whom you also believed, were sealed with the Holy Spirit of the promise. (Eph 1:13)

The first thing of note in both texts is the synonymous parallelism between "word" and "gospel." The same synonymy between "word" and "gospel" is evident in the two petitions for the catechumens; the petitions then may have very well taken the synonymy from these New Testament verses. Yet, the second thing of note is that in Eph 1:13 the parallelism makes "the Truth" synonymous with "our Salvation." We have argued in the introduction to this volume that Salvation is often a title of Christ. That this is the case here is further suggested by a third element that parallels the synonymy "word of the Truth"—"gospel of our Salvation," namely the sealing of the Holy Spirit. This is most probably in reference to the post-baptismal sealing of the Spirit which in our tradition is now the Chrismation.¹⁸² Therefore, for all these considerations, it is probable that already in these apostolic texts baptism is associated with two phrases, "word of the Truth" and "gospel of our Salvation," and that both of these phrases refer to Christ, the Gospel of Christ, "truth" and "salvation" being only titles of Christ.

The ancient evidence goes further than this. Thus, the *Apostolic Constitutions* contains the following petition:

Let us all assiduously pray for the catechumens that the Good One who loves mankind hears their entreaties and supplications and, receiving their petition, takes hold of them and gives them the requests of their hearts for the common good, reveals to them the gospel of his Christ, illumines them and gives them understanding, teaches them divine knowledge.¹⁸³

182. See Ferguson, *Baptism*, 162, 208.

183. Our translation of the Greek text from F. X. Funk, *Didascalia et Constitutiones Apostolorum* (2 vols.; Paderborn, 1906), 1:478: Ὑπὲρ τῶν κατηχομένων πάντες ἐκτενῶς τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθὸς καὶ φιλόανθρωπος εὐμενῶς "εἰσακούσῃ τῶν δεήσεων αὐτῶν" καὶ τῶν παρακλήσεων, καὶ προσδεξάμενος αὐτῶν τὴν ἰκεσίαν ἀντιλάβηται αὐτῶν καὶ δῶ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν

The parallels with our existing petitions are even more obvious than in the apostolic texts. Like our petitions, the *Apostolic Constitutions* also asks for "revelation of the gospel" and for instruction. Of special import to our argument is that the *Constitutions* clearly identifies the gospel as "of Christ."¹⁸⁴ Our two petitions are at least as ancient as the *Apostolic Constitutions*.¹⁸⁵ Pending a thorough study of the ancient intercessions for the catechumens, it is reasonable to assume that both our litany petitions and the petition in the *Apostolic Constitutions* retain the apostolic references to the gospel of Christ.

Therefore we suggest that the sense of the two litany petitions for the catechumens is not that the catechumens will receive a word that is of truthful quality, but specifically the Gospel of Christ, that they will receive the word of Christ—word of the Truth and gospel of the Righteousness. It is then significant that it is precisely at this time the priest makes the sign of the cross with the book of Gospel over the antimension and sets it aside.

the gospel of the Righteousness: τὸ εὐαγγέλιον τῆς δικαιοσύνης. See previous note. Righteousness as a title for Christ is widely attested (cf. 1 Cor 1:30; Phil 3:9).¹⁸⁶

the lowly: τὰ ταπεινά. GOau, OCA2017, and Thya have "things below" while AA, Dmi, and GOus have "humble." The word is not even about people, since it is a neuter noun, τὰ ταπεινά. So, as we argued in 5.A. ("lowly"), we do not take it to be about a virtue here, but about creatureliness, about the station in the world of everyone and everything, lowliness. We leave any noun or pronoun out to preserve the neuter in the Greek, which covers all lowly things, including people.

their neck: τὸν ἑαυτῶν αὐχένα. AA, Dmi, GOus, OCA2017, and Thya have "necks" while GOau has "neck." It is singular.

πρὸς τὸ συμφέρον, ἀποκαλύψει αὐτοῖς τὸ εὐαγγέλιον τοῦ Χριστοῦ αὐτοῦ, φωτίσει αὐτοὺς καὶ συνετίσει, παιδεύσει αὐτοὺς τὴν θεογνωσίαν.

184. Another use of the phrase may be mentioned here, in which the whole phrase is a title of Christ, as in "Word of truth." See for example Methodius, *Symposium* 8.8; Clement of Alexandria, *Exhortation to the Greeks* 11.

185. They appear in St. John the Golden-mouth, *Homilies on Second Corinthians* (PG 61:400).

186. See several patristic references in Lampe, *Patristic Greek Lexicon*, 369-370.

The litany of completion

For the precious gifts set forth: προτεθέντων. GOus and Thya have "here," while AA, Dmi, OCA2017 have "now." There is no "now" nor "here." GOau is alone in not using "now" nor "here."

For our deliverance from all affliction, wrath, danger, and necessity:
See comment in Litany of Peace.

The completions of our life: τὰ τέλη τῆς ζωῆς ἡμῶν. On "completion," see in 5.A. The sense here is that, although our life is one, each of us gets his/her own completion of it. Dmi, GOau, GOus, Thya have "for a Christian end to our life, peaceful..."; AA, OCA2017 have "A Christian ending to our life..."

Litany before the Lord's prayer

For the precious gifts set forth: προτεθέντων. See comments above concerning "now" and "here." At this petition, GOus and Thya have "here" while the other translations have neither "now" nor "here."

having received them: προσδεξάμενος αὐτὰ. The first verb is an aorist participle ("having received"). Yet, Dmi has "accepting" and AA "receiving." The reception of the gifts is a certainty and for this reason we found it important to maintain the past tense in English.

Special note: The petitions some traditions add here at the Liturgies of St. John and St. Basil doubtlessly were not in this place initially. They seem to have been moved over from the Liturgy of the Presanctified Gifts, which in turn seems to have taken them from Vespers, the service that is a constitutive part of it.¹⁸⁷

187. For this see also Taft, *Precommunion Rites*, 74-88; Foundoulis, *Απαντήσεις εις λειτουργικάς απορίας* §281.

5.E. Explanations on rubrics

Proskomidi

the Priest blesses the wine and water: Καὶ εὐλογεῖ αὐτὰ ὁ Ἱερεὺς, λέγων. This should not be a sign-of-the-cross blessing, but, in the same way as in front of the throne before the Apostle reading, a bowing. Sometimes we are to "bless" with bowing, not with the actual sign of the cross. As one wouldn't bless the throne with the sign of the cross, as it is holy, so one needs not bless the mixing, but rather state that it is holy. It is the practice we have seen done in many monastic circles.

The second priest does the prothesis. This follows St. Symeon of Thessaloniki's *On the Sacred Liturgy* 26:

So, going off after <receiving> the <bishop's> permission and blessing, <is> the second of the priests, since he performs the prelude of the sacred-service as the one who is the second relative to the first. Or, to put it another way, he makes manifest the obscure symbolic sayings, deeds, and proclamations of the prophets, for in the prothesis he speaks about the slaying and death of Christ from Isaiah and the others and as he prepares the gifts, <he speaks about> everything done by the Baptist until the Lord came. For, baptizing, the Baptist was teaching about Christ and proclaiming Him, and the second of the priests <in a similar manner> ministers here.¹⁸⁸

Entrance with Gospel

The entrance rubrics should add that the one who carries the Gospel should hold it in front of his face. There is extraordinary spiritual significance to this. Fr. Aimilianos emphasizes that thus the priest or deacon is to disappear so that it becomes clear that the Lord Himself is the one who liturgizes.

Epistle reading

"Blessed is he that comes" should be said while facing and even taking a few steps toward the table of preparation, and bowing to the holy gifts. He, the one already there in the antitypes, is the one that comes in the

188. St. Symeon of Thessalonika, *The Liturgical Commentaries*, 181.

name of "Lord." He is also the Lord, as the introit for Palm Sunday makes clear. As we mentioned above, these words are not a blessing of the reader of the Apostle!

Opening of the antiminsion

The unfolding of the iliton and antiminsion should *not* take place at the litany of fervent supplication. Traditionally they are not open until the catechumens are dismissed, during the first litany of the faithful, as the unfolding marks the beginning of the liturgy of the Eucharist. This act has been moved up in time because not all churches take the litany for the catechumens. Yet, doing it during the augmented litany makes no sense liturgically whatsoever. It should be moved to where it logically belongs, to the first litany of the faithful, during the dismissal of the catechumens.

Great Entrance

It should be noted that the commemorations should be kept to a minimum, ideally having only "The Lord God remember all of you in his kingdom always, now and ever and to the ages of ages." This is the only commemoration in the oldest manuscripts. If more are said, the advice can be given here that they do not take more time than the procession itself. Also, it can be suggested that the procession goes all the way to the back of the church, as this among other things symbolizes Christ's reach all the way into hell (outside the doors of the church).

Also, in many practices today, there are several prayers the priest says when completing the great entrance. These prayers are later pious additions, make no sense liturgically, and should be removed altogether. They interrupt the recitation of Psalm 50 (which started at the censuring and is only finished with the placing of the holy things on the altar).

During a Liturgy with a High Priest only the High Priest present is commemorated as follows: "Your High Priesthood the Lord God remember in his kingdom, always now and ever and to the ages of ages."

Washing of hands at end of Liturgy

We wash our hands before the Liturgy in order to prepare ourselves to encounter the Holy and, having held God, we wash our hands because they are "too holy" as we go forth from heaven into the world. This washing of hands at the end is a very important liturgical gesture, the logical

continuation of the washing of hands at the beginning of the Liturgy. The antiquity of this before-and-after washing of hands goes back into the liturgy of the Jerusalem Temple, in which, as here, the priests had to wash their hands before serving because they were approaching holiness and again after serving because they have touched holiness (cf. Ex 30 & 40; Lev 16:4, 23-24, etc.).

5.F. Explanations on unique prayers

1. VOLUME I

Prayer of offering

Receive also the supplication of us the sinners and bear it to your holy altar: The direct object of the verb “bear” (προσάγαγε) is not expressed in Greek. Instead of “it,” Thya and AA have “us”; but OCA2017, Dmi, GOus, GOau have “it.” The reading “it” reproduces the direct object of the previous verb, “our sacrifice,” assuming that in Greek the two verbs, “to receive” and “to bear,” share the same object. Taft, following Mateos, on the basis of the prayer being one of *accessus ad altare* and the Syriac translation using “us,” argued that the object of “bear” is “us” (ἡμᾶς), which is carried forward from the following clause, “enable *us* to offer” (καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν).¹⁸⁹ For Taft then the verbs which share the same direct object are “to bear” and “to enable.”

At the most fundamental level, the direct object being carried forward rather than back makes for very awkward Greek. More specifically, against Taft’s arguments we bring the following considerations. We do agree that this is a prayer of “access,” but it seems to us that it is a prayer of the access of the sacrifice, not of the liturgizers. To us this seems obvious from the very description of God at the beginning of the prayer. It is common practice in the liturgy for prayers to say to God “because you are A, do A for us.”¹⁹⁰ For example, “because you have absolute might and mercy (A), do mercy (A),” as in the prayer of the first antiphon. Therefore the actual petitions of the prayers are set up by these introductory descriptions of God.¹⁹¹ In the prayer discussed here, God is described as one

189. Robert Taft, “Translating Liturgically,” *Logos* 39 (1998): 155-187, here pp. 171-172; idem, *Great Entrance*, 352-357.

190. This format of the prayers express the sacrificial, self-fulfilling, nature of the liturgy, as Elder Aimilianos explained (see above chapter 4 in this volume). Fr Thomas Hopko expressed this succinctly as the liturgy “asking God to be He is.”

191. At times the order is reversed, and the descriptions appear after the petition even in the ekphronisis, as for example in the prayer of the fervent supplicant have mercy because you are merciful.

who receives sacrifice, not people: "who receive the sacrifice of praise." So the A of this prayer is "sacrifice." This initial description of God then sets up four petitions:

- receive our supplication (A) as a sacrifice
- bear to your [God's] own altar
- enable us (B) to offer gifts (A)
- count us (B) worthy to find grace so that our sacrifice (A) is well-pleasing.

Taft hangs the weight of his argument on the two B's above ("us"), but he ignores A entirely. Yet, B appears only twice in the four petitions; the obvious parallelism between all four is not B ("us"), but A ("sacrifice-supplication"). Furthermore, in both occurrences B is only there to serve A. In the first, we are enabled to offer sacrifice, and, in the second, we are counted worthy to offer sacrifice. In other words, even in those two petitions B is not the "real" direct object or the final objective of the petition. Even more importantly, B is never introduced by the description of God. Moreover, the prayer of *accessus* of people is the cherubikon, preceded by the two prayers of the faithful. In the prayer of offering we no longer pray to be granted access ourselves as liturgizers (it would be too late), but to receive access for our sacrifice.

As to the Syriac evidence Taft produces, he himself presents one manuscript in Greek that reduplicates δέησιν with αὐτήν after προσάγαγε.¹⁹² As to the argument that "it would be meaningless for the celebrant to pray that his prayer be brought to an altar standing right before him as he is praying,"¹⁹³ it makes little sense. After all, the liturgizers have just offered three similar *accessus* prayers for themselves (the two prayers of the faithful and the cherubikon prayer) while standing right in front of that very altar to which they petition for access! We take this anachronism to be the nature of *accessus* prayers: they ask to be granted access to a place which is already been entered.

To conclude, Taft's argument that the prayer of offering is an *accessus* prayer, argument with which we fully agree, works for our point of view and against his own. It is an argument that fulfills itself in the reading we propose and against his own.

192. Taft, *Great Entrance*, 355-356.

193. Taft, *Great Entrance*, 356, referencing Matcos.

Anaphora

did not refrain from doing all things: οὐκ ἀπέστης πάντα ποιῶν. “Left nothing undone [until you have brought us up to heaven]” was not satisfactory (GOau, Thya, GOus). The problem we found with it is that the sense of God’s selfless dedication, or rather His self-offering for our salvation, His not backing away from anything for our sake, is weakened by a sense of what needs to be done. Also the option “did not cease to do everything” (OCA2017), or “didst not cease to do all things” (AA), is problematic. The primary sense of “cease” would suggest that this is a matter of chronology, of God not stopping to act for our salvation. The sense of the Greek is that God did not withdraw, withhold, abstain or shy away from doing everything for the sake of taking us into heaven. Ἀφίστημι means to stand away from something/someone, to separate, to move away, to refrain, to back out, abstain, forsake, avoid, refrain, withhold. Other translations mistakenly do not take the whole phrase πάντα ποιῶν as the direct object of ἀπέστης but consider it an independent prepositional construction.

for all things, those we know and those we do not know, benefits manifest and unmanifest, all done for us: ὑπὲρ πάντων, ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν, τῶν εἰς ἡμᾶς γεγεννημένων. The preposition ὑπέρ, “for,” takes here one pronoun, πάντων “all things,” which is then further explained in three relative phrases. The greatest translation difficulty is with the last, literally “those done for us.” To make it sound better, we replicated the pronoun before this last relative phrase, “all done for us.”

We found another issue in some existing translations with their choices for φανερῶν καὶ ἀφανῶν. AA, OCA2017 with “manifest or unseen” and GOau with “seen and unseen” miss the mark. The impression given here is that the prayer is talking about things that are physical and those that are immaterial. But that is not the case at all. Φανερῶν καὶ ἀφανῶν are not about things visible and invisible, but rather things that are obvious and unobvious. The meaning here is that we thank God for everything that happens to us, not only for some things that are benefits in an obvious way, physical or non-physical, but for all things, even those that are benefits in an unmanifest way. The issue here is one of how things seem or obviousness, not one of physicality. Dmi gets this sense with its option for “revealed and unrevealed,” although the connection to

the word "revelation" can obscure it. Thya and GOus with "manifest and hidden" are much better.

We think the greatest danger of which the translator needs to be mindful here is giving the impression that we only thank God here for those things that are benefits (physical or non-physical), the other things not being blessings. Rather the prayer thanks God for all things, all things being benefits, some manifestly, in the sense that they even look like benefits, others unmanifestly, in the sense that they don't look like benefits, but rather like punishments and even curses, although they are not. This is another prayer in which the Church expresses its fundamental belief that God is in control and that nothing, even evil, can overcome His majesty.

tens of thousands of angels: μυριάδες ἀγγέλων. OCA2017 has "hosts of angels." AA and Dmi have "ten thousands of angels." GOau has "myriads of Angels." GOus and Thya have "tens of thousands of angels," which is rather the meaning of the Greek, as it is also in Scripture. It is essential to reflect scriptural images of God when they are present and not obscure them underneath impenetrable translations (such as "myriads").

sobriety of soul: εἰς νῆψιν ψυχῆς. Νῆψις is an important concept in Orthodox spirituality and it should not be obscured. In well-known spiritual writings (in the Philokalia, for example) it is already translated as "sobriety" or "wakefulness" and we found the first word to work better.¹⁹⁴ Dmi's "cleansing of soul" makes no sense, and the "vigilance" of AA, GOau, GOus, OCA2017, and Thya obscures the long and established history of the term in spiritual literature.

fullness of the kingdom of heaven: εἰς βασιλείας οὐρανῶν πλήρωμα. The last term is often mistranslated as "fulfillment" (AA, Dmi, OCA2017). "Fulfillment" is an entirely distinct word in Greek, πλήρωσις, as it is also in English, and all Greek manuscripts have "fullness" here and not πλήρωσις. GOau, GOus, and Thya have "fullness of the kingdom of heaven."¹⁹⁵

194. See extensive discussion in Taft, *Precommunion Rites*, 114-115 (and reference to Taft's argument why Mateos' suggestion for νῆψις is problematic).

195. Taft unfortunately takes the two terms as synonymous (*Precommunion Rites*, 123-125).

Prayer of the bowing of the heads

Make smooth then, Master, what lies before all of us for good, according to the individual need of each: Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κατὰ τὴν ἐκάστου ἰδίαν χρεῖαν. Many translations we have consulted are similar, but not identical. Thya has "Make smooth, then, our path for our good, Master, through what lies before us, according to the need of each." We can only disagree with the fact that "what lies before before us" is no longer the direct object and the word "path" is unnecessarily introduced as a direct object; it softens the imagery, although it carries scriptural allusions. OCA2017 has "make smooth what lies before us all unto good." GOus has "make smooth and beneficial for us all, whatever lies ahead." But Dmi and AA have "distribute these gifts here spread forth." Τὰ προκείμενα, which literally means "those that lie before," can be taken to mean in liturgical contexts "these gifts," but the verb ἐξομαλίζω cannot possibly mean "to distribute." It simply means "to smooth out, to make smooth." The change is possibly done under the influence of the equivalent prayer at St. Basil's Liturgy which asks God here for a beneficial communion, yet this one does not. Foundoulis and Taft have made a convincing argument that the sense of the words, which is both scriptural and patristic, is "to smooth out one's future life."¹⁹⁶ The prayer was initially said for those who did not partake in communion and thus were instead offered this special petition for the common good.

Prayer in the sacristy:

Christ our God, who are yourself the fullness of the law and the prophets, who fulfilled all the divine plan of the Father, fill our hearts with joy and gladness, always, now and ever and to the ages of ages. Amin.: Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν, αὐτὸς ὑπάρχων, Χριστέ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. All the early manuscripts have πλήρωμα, fullness, not πλήρωσις, fulfillment (GOus, AA, Dmi, GOau, OCA2017, Thya). The common misunderstanding of prophecy, informed by medieval typological readings of Scripture, is probably what stands behind the mistrans-

196. Foundoulis, Απαντήσεις εἰς λειτουργικὰς ἀπορίας §345; Taft, *Precommunion Rites*, 166-171.

lation "fulfillment." The point here is that Christ is the substance of all Scripture, not that He is foretold by Scripture. "Fulfillment," by contrast, reflects a Christology that sees Christ only as foretold by the Old Testament, not as present in it. The vision of the orthodox Fathers is more complex than this. Christ is the One Who spoke to Adam, Abraham, Moses, the prophets, Who dwelt in the Temple, Who gave the Torah to Moses, the One Whom Ezekiel saw. The Church's Christology is better rendered by "fullness."

Another issue we take here is with the term "dispensation" (AA, Dmi, OCA2017, Thya). GOus and GOau have "divine plan." See "divine plan" in 5.A.

Appendices:

Sermon at Pascha of St. John the Golden-mouth

let them accept today their right due: δεχέσθω σήμερον τὸ δίκαιον ὄφλημα. The meaning here is "to accept," not "to receive" (Ephr and most other translations). The idea behind all these initial sayings is that the person hesitates to receive, that we find ourselves unworthy to the point of not accepting the gifts. The text explains this later on: "If one has arrived after the sixth hour, let them not hesitate at all, for nothing is lost. If one has come after the ninth hour, let them come forth doubting nothing. If one has arrived only for the eleventh hour, let them not fear their lateness."

2. VOLUME II

First prayer of the faithful

You, Lord, have revealed to us: Σύ Κύριε, κατέδειξας ἡμῖν. The personal pronoun “you” is somewhat needed in the Greek, because God is otherwise only addressed in the vocative. Yet, we agree with Fr. Ephrem Lash (who translates “It is you, Lord, who have revealed to us”) that some emphasis lies on the pronoun, since it is repeated in the second clause of the prayer.¹⁹⁷ Yet, the repetition of it in English, as we have rendered, seems to be sufficient. Therefore we decided not to translate as Fr. Ephrem does with “it was you.” Moreover, it seems that an emphasis on “you” is only natural even in common English recitation.

you have counted us, the lowly and your unworthy servants, worthy: σὺ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου. For reasons given in the explanations on common terms (under “sinner”), we thought it essential to keep the definite article before “lowly,” so we translated like Fr. Ephrem. However, we do not take ταπεινοὺς to be best rendered with “humble” here (also AA, OCA2017, Dmi) because we don’t take it to refer to the virtue of humility, as “humble” could be understood (see in 5.A. “lowly”)

enable us: ἱκάνωσον ἡμᾶς. “To be sufficient” (Dmi, OCA2017) may suggest that we ourselves are enough for the service to take place, which goes against the very idea of the prayer here, which says it all happens through the power of the Holy Spirit. AA and Fr. Ephrem also have “enable.”

uncondemned: ἀκατακρίτως. The Greek verb is κρίνω “to judge,” so “unjudged, uncondemned” (so AA, Dmi, Fr. Ephrem). The same root word appears before the Lord’s Prayer. OCA2017 has “blamelessly,” which makes no sense.

before your holy Glory: ἐνώπιον τῆς ἁγίας δόξης σου. The Glory is Christ. See “Glory vs glory” in 5.A.

you are the one who works all things in all: ὁ ἐνεργῶν τὰ πάντα ἐν πάσι. The dative πάσι “in all” can be either masculine or neuter. We take it here to refer not only to males, but to cover both animate beings

197. This and all following references to his work are to “The Prayers of the Liturgy of St. Basil.”

and inanimate things. This, however, is not the conclusion of AA, Dmi, OCA2017, which have "for thou art he who/that worketh all things in all men." Fr. Ephrem's translation is similar to ours, "for it is you who effect all in all." Yet, this is done simply for the sake of being literal. His explanation goes against our reading:

1 Cor. 12:6. Another difficult clause. St Paul is talking of "gifts", "ministries" and "activities", to which the first "all", τὰ πάντα, neuter, refers. The second, πᾶσι, is probably masculine. Without paraphrase I think "effect" is the nearest we can get to the meaning. A paraphrase might be: "who make all your gifts effective in all of us", or "who make every gift effective in everyone". PT's "all things in all men" misses the allusion to St Paul and adds an unnecessary "men."¹⁹⁸

Where Fr. Ephrem is wrong is in reading 1 Cor 12:6 in and of itself and thus concluding, based on the immediate context of the Pauline text, that the phrase refers only to people. Yet, other passages in St. Paul (e.g., 1 Cor 8:6, 15:27; Eph 1:23; Col 1:15-18, which use τὰ πάντα) make it clear that the apostle sees God working everything in all things.

the unknowing errors of the people: τῶν τοῦ λαοῦ ἀγνοημάτων. Ἀγνόημα is not a state, as "ignorance" (AA, Dmi) suggests. Rather the noun expresses deeds committed in ignorance (so Fr. Ephrem, who refers to Heb 13:15). "Errors" (OCA2017) loses the sense of ignorance.

Second prayer of the faithful

stand before your holy Glory: στήσας. . . κατενώπιον τῆς ἁγίας δόξης σου. AA, OCA2017, Dmi have "set us before thy holy glory." GOus adds inexplicably "to serve [at Your holy altar]." Fr. Ephrem has "placed us in the presence of your holy glory" (he cites Jude 24 and Dan 3:53). All these miss the fact that στήσας is "stand." This is a liturgical posture essential in this context (see "standing" in 5.A.). That in this liturgical context the "Glory" is Christ, see "Glory" in 5.A.

liturgizing at your holy altar: λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ. See "Liturgize, liturgy" in 5.A.

198. "The Prayers of the Liturgy of St. Basil," footnote 13.

Cherubikon on Holy Saturday

All mortal flesh be silent, and stand with fear and shuddering, and be mindful of nothing earthly! Σιγησάτω πᾶσα σὰρξ βροτεία* καὶ στήτω μετὰ φόβου καὶ τρόμου* καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω. These are imperatives. "Be silent! Stand with fear! Be mindful!" These are not suggestions nor gentle reminders but forceful commands. We tried to retain this sense of the Greek by using imperatives and the exclamation mark.

king of those who reign and the Lord of those who rule: βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων. Not "king of kings and Lord of lords" (AA, Dmi, OCA2017). The second terms of the genitives are participles. We could wish that in English we could say "King of those who king, and Lord of those who lord." Confronted with the choice of keeping the part of speech (participles) or making the genitival phrases symmetrical (king of kings), we opted to maintain the part of speech in the original Greek. Moreover, a major part in our decision played the fact that βασιλεὺς τῶν βασιλέων and κύριος τῶν κυρίων were available to the author, and yet were not used here.

Prayer of offering:

ways: ὁδοὺς. There is no definite article here and the noun is plural (*pace* "the way" in Dmi, GOus, or "the ways" in OCA2017). We opine that this is so because these ways are not completely spelled out anywhere, not even in Scripture. They are gradually revealed to us in the progression of our spiritual life, in our becoming filled with Him. In this we eventually come to understand that He does not abandon anyone but puts a way to salvation in front of each. If we may speculate further, this is the cross of each, as in "take up your cross," and not "take up my cross," or "take up the cross." This individual way is life itself, which is truly unique for each one of us. Either way, regardless of the intention of the text, we do not put a definite article where there isn't one. Fr. Ephrem has "ways" with the footnote:

Both PT and TK translate ὁδοὺς here as singular. This enables TK to see a reference to Acts 16:17. Trembelas, following Brightman, sees in the plural an allusion to Psalm 15:11. This is

possible, but one word hardly counts as a quotation.¹⁹⁹

Receive: πρόσδεξαι. The same form of the word is used three times in the prayer. The translations consulted either have “accept” throughout (Dmi, GOus, Fr. Ephrem) or alternate between “accept” and “receive” (OCA2017). AA is the exception to use “receive” throughout. Our preferences for “receive” is explained in 5.A.

magnitude: πλήθος. AA has “fulness” here, Dmi, Fr. Ephrem, and GOus have “multitude,” while OCA2017 has “greatness.” Yet, πλήθος has as primary sense “magnitude.”

also: οὕτω. OCA2017 has “so now,” but there is no “now” in the Greek nor Slavonic.

fearful: τῇ φοβερᾷ. AA, Dmi, and GOus have “fearful.” OCA2017 and Fr. Ephrem use “dread,” although the word has gained a closer association to anxiety induction than ever before.

Anaphora

Master, One-Who-Is: Ὁ ὢν, Δέσποτα. See “He-who-is” in 5.A. This is the divine name, but not all translations recognize it, so AA has “Existing One,” Dmi, OCA2017 “Thou who art.” GOus inexplicably translates as “Master, Lord, God.” Fr. Ephrem recognizes the divine name and translates “Master, the One who Is.”

shattered: συντετριμμένη. This is the same adjective used in Psalm 50 and explained there more fully. It actually means “rubbed together or unto oneself until it shatters.” Dmi and Fr. Ephrem have “broken,” but AA, GOus and OCA2017 have “contrite,” which makes no sense.

heard: ἀκουστάς. GOus inexplicably has “make known.”

to recount: διηγῆσασθαι. Διηγῆσασθαι means “to describe completely, to offer a complete account of something.” AA, GOus, OCA2017 “to tell” and Dmi “to declare” are not strong enough. Fr. Ephrem has “recount.”

at every moment: ἐν παντὶ καιρῷ basically means “every second.” AA’s “at every season” makes no sense, since time is not distributed here into “seasons,” whichever way one may take this word.

Unoriginate, Invisible, Incomprehensible, Uncircumscribable, Im-

199. “The Prayers of the Liturgy of St. Basil,” footnote 20.

mutable: all of these are adjectives in vocative form. We wish there were a better way to express the vocative here, but we settled on not using the definite article and on having these with capital initials.

Unoriginate: see entry in 5.A. Here it is used specifically in reference to the Father alone.

Uncircumscribable: ἀπερίγραπτε. The adjective means “which cannot be circumscribed”, in any way, words, space, time, etc. GOus “beyond words” and OCA2017 “indescribable” make no sense.

the Spirit of the Truth: see comment at “Heavenly king” at “entrance prayers” in 5.C.

enabled: δυναμουμένη, empowered, dynamized. GOus “made capable” makes no sense. OCA2017 lacks “enabled” or any word for it entirely. Fr. Ephrem has “empowered.” We took “enabled” to sound better.

hymn of glory: δοξολογίαν. AA is unique in translating δοξολογία as “praise.”

together: σύμπαντα. The sense σύμπαντα adds to πάντα is that of oneness, of chorus. It is not only that all things are God’s, but also that they are His as one, in a sense of cosmic interconnectedness.²⁰⁰ The thought is already in Judaism and in the earliest Fathers, in St. Paul, too (Ephesians). All existing translations miss this.

unresting mouths: ἀκαταπαύστοις στόμασιν. Although the phrase ἀκαταπαύστοις στόμασιν is commonly translated in English Liturgy books as “unceasing voices,” it rather means “unresting mouths.” The phrase “unresting mouths” is indeed peculiar, whence, we assume, the need of other translators to make it sound better. Yet, the expression is as non-idiomatic in *koine* Greek as it is in English. Therefore the original author’s choice for ἀκατάπαυστος is particularly meaningful. The common mistranslation with “unceasing” (or synonyms) only highlights the fact that the liturgy could have easily used ἀδιάλειπτος, which truly means “unceasing,” but it did not. By contrast, κατάπαυσις and the cognate ἀνάπαυσις mean “rest” and “place of rest.” Both terms have a temple and *merkabah* (divine throne-chariot) history. “Unresting voices” describe the *merkabah* of Rev 4:8 (ἀνάπαυσιν οὐκ ἔχουσιν). The imagery also appears in the slightly

200. See the paper about this beautiful insight of our spirituality by Met. Kallistos Ware, “We Must Pray For All: The Salvation of the World according to St. Silouan.”

contemporary *Book of Parables*, which describes the sun and the moon as offering “unresting” praise in markedly *merkabah* terms: they “stand opposite the other, in front of the Lord of Spirits, and they give thanks, and sing praise, and do not rest, because their thanksgiving is like rest to them” (1 *Enoch* 41:7).²⁰¹ The same imagery is repeated in 2 *Enoch* 11:2. It is reasonable to assume then that the phrase “un-resting mouths” echoes this *merkabah* element and it is significant. Therefore, in our opinion, as bad as “unresting mouths” sounds in English, it must be kept so that its historical significance is not lost.

there is no measure: οὐκ ἔστι μέτρον. AA, GOus, and OCA2017 have “there are no bounds,” but Dmi and Fr. Ephrem have “there is no measure.”

holy: ὅσιος. The term is about holiness, not grace or gentleness. The term conveys that which is holy, God Himself and things and people that are God’s and/or belong in the temple. That is why the saints, the objects of the temple, the glory of God, etc. are ὅσιοι. See Acts 13:34 and Isa 55:3. AA has “just,” but Dmi, GOus, OCA2017, and Fr. Ephrem have “holy” (Fr. Ephrem refers to Ps 144:13).

you formed: πλάσας. The verb means “to form, to mould, to shape.” GOus’s “having made” does not retain this sense.

the human being: τὸν ἄνθρωπον. AA, Dmi, GOus, OCA2017, and Fr. Ephrem have “a man.” Fr. Ephrem explains his choice as follows: “I have put ‘a man,’ since the reference is to Gen.2, that is to Adam, rather than to mankind.”²⁰² Indeed the reference is to the protoplast, but the definite article would not have weakened the reference to the protoplast. Second, ἄνθρωπος is gender inclusive or rather generic, as the first human being is in a sense both male and female. See also entry on “human being” in 5.A.

your own Image: see also in 5.C., The Prayer of the Trisagion “according to your Image and to likeness.” AA, Dmi, GOus, OCA2017, Fr. Ephrem have “image.”

immortality of life: ἀθανασίαν ζωῆς. AA has “life-eternal,” Dmi “life immortal,” GOus “eternal life,” OCA2017 and Fr. Ephrem “immortal life.” Yet, Adam was not promised another life, but the immortality of the

201. Translation from Michael A. Knibb, *The Ethiopic Book of Enoch* (2 vols.; Oxford: Clarendon Press, 1978).

202. “The Prayers of the Liturgy of St. Basil,” footnote 62.

life he already had. This is not just semantics, but an important patristic teaching, that humans would have lived immortally in paradise in obedience to God.²⁰³

was put to death: νεκρωθέντα. This is an aorist passive participle, literally "having been mortalized," or "having been made mortal." The dative of "his own transgressions" could be an instrumental ("through"), but, given that the verb is passive, it is more likely that it is an agent, "by his own transgressions." So we suggest the dative of agent here and the translation "was put to death by his own transgressions," which keeps the passive of the verb, rather than "becoming subject to death through his own transgressions." In this we agree completely with Fr. Ephrem Lash. AA has "rendered subject to death," Dmi has "slain by," GOus, OCA2017 "becoming subject to death."

Some translations add words here that are not in the original text. "Yet" (AA, Dmi, GOus) is not there in Greek. God's arranging the salvation is not contradictory to any of the things the prayer says He did thus far. It is theologically problematic (to say the least) to think that God's actions that have been mentioned thus far are punishments, while what follows, salvation, is a blessing, which is what "yet" suggests or, even if not, may still make some think.²⁰⁴ In this the eastern traditions stand contrary to much of western Christianity, that sees God here as a punisher. Again, in the Greek of this prayer there is no suggestion of contrast whatsoever, no particle, no conjunction, no adverb, only the enumeration of another blessing God bestowed on us in reaction to our fallenness.

"While," which is added in Fr. Ephrem's translation, also makes no sense here.

rebirth: παλιγγενεσία. Fr. Ephrem and OCA2017 have "rebirth." AA, Dmi, and GOus have "regeneration." In the Fathers, the word is commonly used for baptism and chrismation, and these connotations are obscured by the more generic "regeneration."²⁰⁵

truly: εις τέλος. There are two possible grammatical referents for the

203. See on this Nellas, *Deification in Christ*, 43-53 and St. John the Golden-mouth on Genesis 15:4.

204. For the corrective and medical nature of God's reaction to the fall, see again Nellas, *Deification in Christ*, 60-64.

205. See entry in Lampe, *Patristic Greek Lexicon*, 998-999.

noun εἰς τέλος. It either qualifies the verb "to turn away": "Because εἰς τέλος you did not turn away from your creature whom you have made (ὁ ἐποίησας), O Good One!" Or it is the referent for "which you made": "Because for the purpose (εἰς τέλος) which you have made (ὁ ἐποίησας) [for it/him], you did not turn away from your creature, O Good One!" No translation consulted here takes the second option. There are major issues with εἰς τέλος being the referent of ὁ ἐποίησας, but we will not go into details here.

Taking εἰς τέλος as a qualifier of the verb "to turn away" presents the issue of what the noun means, since its primary sense of "purpose, goal" would not make sense in this case. AA, GOus, and OCA2017 have "forever." Dmi has "till the end." Fr. Ephrem has "finally." There are good reasons for which εἰς τέλος shouldn't be taken as "forever," not least of which the fact that the very next clause says that God didn't "forget the work of his hands" without any time or measure qualifications. Moreover, everything that follows is a history of God's constant and utmost care for his creature. Furthermore, the Armenian Basil does not have εἰς τέλος at all, but it simply states in an unqualified way "you did not leave them."²⁰⁶

Τέλος means, among other things, "end," chronologically (end in time), in terms of degree (completeness), and in terms of performance (truly). The verb, τελέω, has the primary meaning of completing something, accomplishing, fulfilling. If we read the occurrence of the noun here chronologically, as all the translations above do, we run into some theological problems, because we then suggest that God did turn away from His creature, which is not what we say on Forgiveness Sunday (when we commemorate precisely this event of God forgiving Adam on the spot). See, for example, the sticheron at the aposticha:

Adam was cast out of Paradise through eating from the tree. Seated before the gates he wept, lamenting with a pitiful voice and saying: 'Woe is me, what have I suffered in my misery! I transgressed one commandment of the Master, and now I am deprived of every blessing. O most holy Paradise, planted for my sake and shut because of Eve, pray to Him that made thee and fashioned me, that once more I may take pleasure in thy flowers.'

206. See Hieronymus Engberding, *Das eucharistische Hochgebet der Basileiosliturgie* (Aschendorff, 1931), 44.

Then the Saviour said to him: 'I desire not the loss of the creature which I fashioned, but that he should be saved and come to knowledge of the truth; and when he comes to me I will not cast him out.'²⁰⁷

Here Adam encounters Christ, not the Son dis-incarnate, and is received into His mercy. If we read the occurrence of the noun in terms of degree, we run into another problem: God is somewhat turned away from His creature, but not completely. Moreover, these first two senses are better expressed in Greek with *διά*.

What is very clear is that "forever" does not make sense. Ps 88:47, which many take to be the root of this anaphora clause, is an occurrence of *εις τέλος*: "Until when, O Lord, will you turn away *εις τέλος*, will your wrath burn like fire?" *εις τέλος* here cannot possibly mean "forever," because the clause already asks "how long." We propose here that *εις τέλος* be taken as a qualification of reality, as "truly" (as against irreality).

watched over: *ἐπεσκέψω*. See "watch over" in 5.A. The implication is not that God touched human history at disparate points, with singular interventions, but that He had it in His constant care.

of your being: *τῆς ὑποστάσεώς σου*. AA, Dmi, and OCA2017 have "person," Fr. Ephrem has "substance." The historical question of the antiquity of the anaphora suggests "being" as a better translation than "person." The meaning "person" for *ὑπόστασις* is not generally settled until late into the fifth century, maybe even sixth. Its ambiguity endures past this point. Until then it is mostly used for "substance." The usefulness of the English "being" is that it preserves the enduring ambiguity of the Greek word, as it means both "person" and "substance."

a thing to be held unto: *ἄρπαγμός*. The whole phrase of which this word is part is taken from Phil 2:6. The question here is how to relate this particular word in an understandable way. Fr. Ephrem suggested "a thing to be grasped." Yet, we were concerned that the phrase, if taken idiomatically, would sound as "a thing to be seized," even with a sense of violence. Doubtlessly Phil 2:6 does not suggest that Christ wants to reach for His divinity, but rather that He does not hesitate to let go of it. AA, Dmi, GOus, and OCA2017 have "robbery" here and in this they follow KJV.

207. *The Lenten Triodion*, 170.

The ἀρπαγμός sense of “robbery” may have been clear centuries ago, but the word has lost that meaning today.

becoming conformed: σύμμορφος γενόμενος. The English “conformed” offers the advantage of translating συν in the Greek word (co-), although this may be lost in transmission anyway. The sense is that He was likened to our lowly body together with us, in a common story of physicality, not in a special manner that makes Him stand out or be different from us.

make us conformed: ἡμᾶς συμμόρφους ποιήση. See above. The mirror image then is that we are likened to His glory not in a distinct way, but through Him, together with Him. AA “make us conformable” implies potentiality more than actuality, which is problematic. Fr. Ephrem has “make us in the likeness,” citing Phil. 3:21, Rom. 8:29.

in your Christ himself: ἐν αὐτῷ τῷ Χριστῷ σου is as apposition to ἐν αὐτῷ. AA “in him thy Christ” and GOus “in Him, Your Christ” do not sense the intensive function of αὐτῷ. Dmi, OCA2017 and Fr. Ephrem have “in your/thy Christ Himself.”

obtaining us for himself: κτησάμενος ἡμᾶς ἑαυτῷ. The participle κτησάμενος takes two accusatives (“us” and “treasured people”), in this case they are equivalent. This equivalence is better related in English either as two accusatives (as in “makes us treasured people”), but the English verb “obtain” does not take such constructions, so we chose “as” to preface the second direct object, “treasured people.” “For” would have been another option, but we thought it would give the impression that this “people” already exists and we are added unto it, while this is not the sense of the Greek here. The pronoun ἑαυτῷ determines the participle, not one of the direct objects.

treasured people: λαὸς περιούσιος. The expression comes from Titus 2:14. Most of the English translations of the expression (both in the anaphora and in Titus 2:14) have “chosen people” or “people of his own.” AA, Dmi, and OCA2017 have “as/for his own people,” GOus has “as His chosen people,” while Fr. Ephrem translates “as a people of His own,” citing Tit 2:14 [cf. Ex 19:5], 1 Peter 2:9 [cf. Ex 19:6]. But the sense of the Greek adjective περιούσιος is not at all one of election or of possession (senses for which there are other adjectives in Greek!), but rather one of value. In other words, the sense here is that the people are the pearl of great price (Mt 13:45–46) over which the merchant, Christ, loses his

head completely, sells everything he has for it, goes out for it, and does not stop until he finds it and makes it his own.

with the Holy Spirit: τῷ Πνεύματι τῷ ἁγίῳ. The verb is here in the active voice (aorist participle) and will not take an agent. Therefore, the dative is instrumental here, not a genitive. AA, Dmi, OCA2017, and Fr. Ephrem have “by the Holy Spirit,” which today sounds agentive rather than instrumental. GOus has “with the Holy Spirit.”

so that he is first all things in all: ἵνα ᾗ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων. The phrase, from 1 Cor 15:10 and Col 1:18, is notoriously difficult to translate. AA has “that he might be in all things the first among all.” Dmi has “that He might be all, being first in all.” GOus has “that He might be Himself the first in all things.” OCA2017 has “that in all things he might have the preeminence over all.” Fr. Ephrem translates “so that he might have the pre-eminence in all things.” We decided to translate πρωτεύων as “is first,” trying to retain the special strength of the indicative present (as opposed to the usual subjunctive).

these: ταῦτα. The pronoun “these” has been taken in reference to “commemorations” to produce the translation “he has left behind for us these memorials of his saving passion” (Fr. Ephrem). We do not think this is correct. The primary reason is that this puts an extraordinary strain on the syntax and word order in the Greek. Rather, we take this to be a double accusative: “he had left us [as] commemorations of his saving passion these [things] which...” The Romanian patriarchal edition (2012), GOus, AA, and Dmi also translate this way.

giving thanks, blessing, sanctifying, and breaking, he gave it to his holy disciples and apostles, saying: εὐχαριστήσας, εὐλογήσας, ἁγιάσας, κλάσας, “Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών. “It” is not repeated, reflecting the Greek. We also tried to retain the verbs as participles.

the precious body itself: αὐτὸ τὸ τίμιον σῶμα. Here αὐτό has a reflexive function: the body “itself,” the blood “itself.” Therefore we render it “to be the precious body/blood itself.” AA and Dmi take it in relation to “bread” and translates “the bread itself to be the precious body.” This is wrong. The pronoun αὐτό is neuter like “body,” but “bread” is masculine. Therefore, the pronoun could not possibly reflect “bread.” Also it would make no sense to emphasize the bread instead of the body. OCA2017, most probably in order to reflect the added stress on “body,”

has "bread to be truly." This, we think, makes little sense, since the Greek pronoun does not give any sense that the transformation may not be true or real. GOus and Fr. Ephrem lack the reflexive altogether.

the precious blood itself: αὐτὸ τὸ τίμιον αἷμα. The same problem resurfaces here, with the same erroneous solutions in the translations consulted. The solution of AA and Dmi makes sense grammatically now, since "cup" is neuter like the pronoun. But it still makes no sense to emphasize the cup instead of the blood.

poured out for the life and salvation of the world: Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας. All of the translations we have consulted use a period at the end of the this phrase. We ourselves think that rather a comma is called for, as the thought continues with "to unite all of us..."

inhabited world: τῆς οἰκουμένης is the inhabited world, not the cosmos. See "world, universe" in 5.A. AA, Dmi, and OCA2017 have "world," GOus "inhabited earth," and Fr. Ephrem "inhabited world," citing Ps 71:8.

in asceticism: ἀσκήσει. OCA2017 has "austerity" while AA, Dmi, GOus, and Fr. Ephrem have "asceticism." It made sense to us to translate with "asceticism," since the translation is a common word today and an Orthodox community would get its sense immediately.

deep and untroubled peace: βαθεῖαν καὶ ἀναφαίρετον εἰρήνην. Fr. Ephrem translates the same. AA, OCA2017, and GOus have "secure/profound and lasting peace," Dmi paraphrases into "peaceful times."

into their heart: εἰς τὴν καρδίαν αὐτῶν. Singular, "heart." Fr. Ephrem, citing Isa. 40:2, Jer. 18:20, keeps the singular. AA, GOus, and OCA2017 have "hearts."

in all piety and godliness: ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. AA has "in all reverence and godliness," Dmi "all piety and sobriety," and GOus and Fr. Ephrem "all piety and holiness" (Fr. Ephrem cites 1 Tim 2:2).

for right reasons: εὐλόγους αἰτίας. AA has "reasonable cause," Dmi and GOus "good cause." "Blessed reasons" would have been a more literal translation, but we did not want to imply that these reasons would be literally blessed by an elder or priest.

deliver the imprisoned: αἰχμαλώτους ῥύσαι. Fr. Ephrem translates "deliver prisoners." To use "captives" may suggest in today's English that the prayer is only about those who are kidnapped or held under special circumstances and somewhat unjustifiably. It is actually about those in

prisons, all of them, which is why we chose “the imprisoned.” See also Litany of peace in 5.D.

Prayer before the Lord’s prayer

God who saves: ὁ Θεὸς τοῦ σώζειν. So GOus and Fr. Ephrem, the latter citing Ps. 67:21. AA, Dmi and OCA2017 have “God of salvation.” The latter is not wrong, but we wanted to preserve the Greek verb. It seems to us that the verb gives a better sense than the noun that God’s salvation is an ongoing divine work.

to accomplish holiness: ἐπιτελεῖν ἁγιωσύνην. “Accomplish holiness,” as Frs. Ephrem Lash and Maximos Constatas suggest also, better relates the meaning of Greek. Fr. Ephrem cites 1 Cor. 7:1. AA and Dmi have “to perfect holiness.” GOus paraphrases, “teach us how to live in holiness.”

Prayer after communion

for fullness of wisdom: εἰς πλησμονὴν σοφίας. GOus, OCA2017, Dmi and Fr. Ephrem have the same, the latter citing Sir. 1:16. AA has “increase of wisdom,” which makes no sense, since the noun does not suggest a progress, but the end of a process.

Thanksgiving after communion

Apolytikion: “Your sound has gone out into all the earth,* as it has received your word,* through which you dogmatized divinely,* and explained the nature of things,* and adorned the habits of men;* venerable Father,* royal priesthood (or royal dwelling, priesthood),* intercede with Christ God* that our souls be saved.”

Our translation mostly departs from others in two points: “adorned” and the alternative reading “royal dwelling, priesthood.”²⁰⁸ The first seems to relate the best the primary sense of the verb κατακοσμίζω. We are uncertain where the preference for “set in order” or “ordered” comes from, probably from a conflation with κοσμέω, “to order.” Yet, even its construct κοσμίζω no longer means “to order,” but “to adorn.”

Kontakion: “You appeared as an unwavering foundation* to the

208. The variant reading is argued, convincingly in our opinion, in Sebastian Brock, “The Priesthood of the Baptized: Some Syriac Perspectives,” *Sobornost* 9 (1987): 14–22.

Church,* distributing refuge to all,* the lordship to mortals,* sealing [her] with your doctrines,* revealer-of-heaven, venerable Basil": "Ὡφθης βάσις ἄσειστος/ τῇ Ἐκκλησίᾳ,/ νέμων πᾶσιν ἄσυλον,/ τὴν κυριότητα βροτοῖς,/ ἐπισφραγίζων σοῖς δόγμασιν,/ οὐρανοφάντορ Βασιλεῖ ὅσιε.

Most English translations paraphrase the kontakion:

Thou hast shown thyself a foundation immovable of the Church, dispensing unto all men the dominion inviolate, sealing it with thy decrees, O Saint Basil, who was manifested from heaven.²⁰⁹

You appeared as an unshakable foundation for the Church,/ maintaining its authority / as a sure refuge for all mortals,/ sealing it by your doctrines,/ venerable Basil, Revealer of heaven. (OPB)

Thou wast revealed as a sure foundation of the Church, granting all men a lordship which cannot be taken away, sealing it with thy precepts, O venerable Basil, revealer of heaven. (OCA2017)

For the Church art thou in truth a firm foundation, granting an inviolate lordship unto all mortal men and sealing it with what thou hast taught, O righteous Basil, revealer of heavenly things. (GOus)

Thou didst appear as an unshakable foundation of the Church, dispensing an inviolate dominion to all mortals and sealing it with thy doctrines, O revealer of heavenly things, venerable Basil. (AA)

The first issue with some of the translations occurs in the second line, which has a dative, "to the Church." This seems intentionally polyvalent; it can be taken as an indirect object of "appeared," but also as a possessive of "foundation." By keeping the dative here we intended to maintain this polyvalence, since the English dative can also function possessively. Some translations above have chosen to translate with a possessive.

Yet, the most important problem with all these English translations is in the third and fourth lines, as they struggle to translate νέμων πᾶσιν ἄσυλον,/ τὴν κυριότητα βροτοῖς. All these English translations read the middle of these lines as τὴν ἄσυλον τὴν κυριότητα, "the sure lordship,"

209. Isabel Hapgood, *Service Book of the Holy Orthodox-Catholic Apostolic Church* (New York: Syrian Antiochian Orthodox Archdiocese, 1956), 125. Translation from Slavonic.

and link $\pi\alpha\sigma\iota\nu$ with $\beta\rho\omicron\tau\omicron\iota\varsigma$ toward “all mortals.” Yet, this reading is highly problematic. First, the comma between $\alpha\sigma\upsilon\lambda\omicron\nu$ and $\tau\eta\nu$ shows the former is not an adjective determining the latter. Second, this reading requires that the definite article is repeated before the adjective. Not even poetic license could get over that agreement requirement.

Instead, in the third line $\nu\acute{\epsilon}\mu\omega\nu$ is an active particle (“distributing”) which takes $\alpha\sigma\upsilon\lambda\omicron\nu$ as a direct object, a nominalized adjective (“refuge”), and $\pi\alpha\sigma\iota\nu$ as the indirect object (“to all”). The fourth line has another direct object of the same particle from line 3: [distributing] the lordship to mortals. We take the expression “refuge to all” as a reference to the basiliad and to the saint’s general charitable disposition to all. We also think “the lordship to mortals” reflects St. Basil’s high view of humanity.

3. VOLUME III

First prayer of the Faithful

the rot of the passions: τῆς ἐμπαθοῦς νεκρώσεως. AA paraphrases with "death-dealing carnal desires," Dmi and OCA2017 switch the terms to "deadly passions," GOus has "killing passion" and Fr. Ephrem has "the death of the passions." Νέκρωσις, which has given us the transliteration "necrosis," expresses the quality of being dead. Here this deadness is due to the passions, or, as the Fathers put it, due to feelings. This connection between passions and deadness is quite counter-cultural and counter-intuitive today. The word "necrosis" is already used, but mostly as a medical term. Yet, it keeps the sense of the Greek very well: death is not a static condition. Death means putrefaction. Therefore we opted for a simple Anglo-Saxon word, "rot," to convey all this sense of what the passions do to us.

wicked: φαύλων. GOus also has "wicked," AA has "evil," but Dmi and OCA2017 have "base," which is not the sense of the Greek.

The cherubikon

fulfilled: τετελειωμένη. Dmi and GOus feel the need to emphasize this fact with adverbs, "all" and "fully."

with faith and longing: πίστει καὶ πόθῳ. GOus paraphrases with "fervent faith." OCA2017 has "faith and love."

Alliluia: Ἀλληλούϊα. As in the cherubikon in the Liturgies of St. John and St. Basil, the one Alliluia is most probably the more ancient form of the hymn.²¹⁰

Prayer at litany of completion

face unashamed: ἀνεπαισχύντῳ προσώπῳ. This is a singular noun. So AA and OCA2017. Dmi and GOus have the plural "faces."

heart enlightened: πεφωτισμένη καρδιά. This is again a singular noun. GOus has the plural, "hearts."

210. Taft, *The Great Entrance*, 57-58, 89-98.

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